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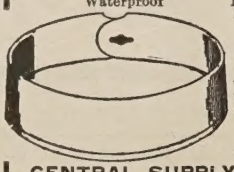

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WITH A QUIET MIND.

TO attain a quiet composure, unruffled by the world's storms, was the ambition of the ancient Stoics, as of many who walk in their foot-steps to-day. It is truly a "consummation devoutly to be wished." How easily upset we are, often by the most trivial circumstances! How dependent for our happiness and peace of mind on everything going just our way, and how at the mercy we thus are placed of every wind that blows. Is there any treasure that could compare with what the Collect for the Twenty-first Sunday after Trinity prays for: pardon and peace and the ability to serve God with a quiet mind? But the ancient Stoics, representing though they did the loftiest summit of philosophical thinking and of ethical development, did not possess the key to true and lasting peace of mind; and "stoicism" has come to be a synonym for a proud and self-reliant acceptance of the inevitable which makes a character hard, impassive, unloving, and unlovable. The Stoics did not know how to be one with the Divine, although they wanted to be. That is the secret that Jesus brought with Him to the earth; and it is free to the humblest. It is preëminently true here that "the least in the kingdom is greater" than the greatest outside.

There was once a certain nobleman (St. John 4:46ff.; Gospel for Twenty-first Sunday after Trinity) whose son was sick at Capernaum; was, in fact, at the point of death. We all know what that means of anxiety, a loved one about to pass into the unknown. But this nobleman had heard of the wonderful Healer, and he had faith that Jesus could and would heal his boy. It was a faith that must have given him a quiet mind, because it was so strong and confident that he demanded no signs and wonders as a proof of Jesus' ability and willingness to help him; and when Jesus undertook to heal his son without even going down to Capernaum, the nobleman accepted it as an accomplished fact and returned home.

When we look into the faith of this man a little more closely, we see that it foreshadows a higher blessing to come to others. He believed, to start with, that our Lord could go to his home and heal his little child; but when the test was given him to believe that Christ could do that at a distance, he met the test, and thus was knit more closely to the Lord and lifted to a higher spiritual plane. This faith was afterwards confirmed and then imparted to others: "Himself believed and his whole house." Personal experience of the results of faith strengthens us and enables us to help others.

Here, then, was a man who attained to a state of mind that no Stoic ever reached, and it was accomplished by simple, child-like faith in Jesus.

The faith of the nobleman in the power of the Lord to accomplish results at a distance forms the connecting link between the faith of those who saw the Lord and the faith of those who continued to trust in Him even after He had disappeared, in the Ascension. The order is, trust in the seen, then in the seen working at a distance, then, finally, trust in the unseen. And faith in the unseen easily takes on a more spiritual character; the greater test brings a higher blessing. For perfect peace of mind there is needed something more than the restoration of the bodily health of our loved ones. The problem of life, its warfare, is more complex than that. We need to take unto us, as St. Paul wrote to the Ephesians, "the whole armor of God" (Epistle for Twenty-first Sunday after Trinity). Perhaps the most remarkable part of the soldier's equipment is the "feet shod with the preparation of the gospel of peace." Peace as equipment for war? Yes, just so. Not stoical passiveness, and not fussiness, but earnest warfare in the spirit of peace; the peace of faith in the ultimate victory, and the peace of powers at equilibrium while the struggle is on. God grant us to be strong in the Lord and so to serve Him with quiet mind!

W. B. C.

BISHOPS AND PASTORAL LETTERS.

IT has been a custom, having almost the force of law, for the House of Bishops at the end of each General Convention to issue a Pastoral Letter to the clergy and laity of the Church. The reading of this letter has been a matter of dramatic solemnity, being the formal dismissal of the assembled representatives to their homes, with the solemn exhortation and encouragement of the Fathers of the Church sounding in their ears and treasured in their hearts. We are quite sure that no one has ever listened to the reading of a triennial Pastoral without a thrill of love and loyalty towards the Church and venerable pastors. Read generally by some Bishop of commanding character and national influence, with his brethren forming a wall of spiritual strength about him, its fatherly words have dropped into reverent ears, as having somewhat of the *ictus* of the Holy Spirit. Then, on some Sunday closely following, the parochial clergy have stood in thousands of pulpits and repeated the message; so that the Bishops' triennial letter, reinforced by all the sanctities of holy worship, has literally reached the ears of all our people.

But from our last General Convention, the Convention of Historical Commemoration—when the genial presence of the Bishop of London made us feel the unity of the Anglican Communion, when there seemed such a wave of enthusiasm for missions, and such a longing for Christian union—from that epoch-making Convention the faithful returned home without any word from the fathers of the Church. The people who stayed at home asked in wondering perplexity, "Where is the Pastoral?" To which there was no reply, except a rumor that a "committee" had it in hand and would issue it "later," as was done once before, after the General Convention of 1859.

Whatever of pathos or anti-climax there may be in this failure of the Holy Spirit to move the hearts and minds of our Reverend Fathers, the burden must of course be borne by the Bishops themselves. Certainly the clergy and people have shown a most beautiful spirit of restraint and loyalty in the matter. It is not likely now that the Letter of 1907 will ever be issued; and the faithful will accept it as one of those mysterious dispensations of Providence that will be made clear in another world.

May there not, however, be a happy outcome of this break in the continuity of the Pastorals? Has it not called attention in a startling manner to the awkwardness and inconvenience under which the Pastorals have been issued? Has not the Holy Spirit been hindered from uttering His voice by the increasing mental and physical impossibility that any adequate Pastoral should be prepared? The Bishops assemble, as one-half of a joint convention, for a session of less than three weeks, crowded with business and debates, and overwhelmed with preaching and social engagements. And, in the midst of all this, to expect a council of one hundred calmly to consider and prepare a letter to be revised and ready in time to give the moral and spiritual summary of it all at the last session! Is not this to demand a miracle of the Holy Spirit? And does He promise to work miracles upon demand? Has there not been more and more a tendency to make the Pastoral a make-shift, until at last even a make-shift Letter could not be produced?

The moral of all this seems to us quite clear. Our Bishops have been hindering the Holy Spirit, who dwells in them, by putting the cart before the horse. The Pastoral Letter should be read at the opening session of the General Convention instead of at its close. Let the Bishops come together as the "American Catholic Episcopate" (*vide*, Muhlenberg "Memorial"), at least a week before the General Convention is to meet, and let them in prayerful leisure consider all the questions that they feel to be living questions, and (free from all preaching and social pressure) draw up a deliberate and solemn utterance of what presses upon them in view of their holy office, making such recommendations as they may think well and good. Then, when "the tribes come up," let the chosen episcopal spokesman pronounce it in the midst of the "holy solemnity"; and it will go forth to the Church and to the world with the sound of a trumpet—"it seemeth good to the Holy Ghost and to us."

Such an utterance would clear the atmosphere of the General Convention at the very beginning of its sessions, and would tend to make the deputies (many of whom are new men) see things in their true perspective. Many foolish and injurious things, which now take up much time, would be quickly laid aside; while the best time and energy would be given to the consideration of solemn and weighty matters. We have a spiritual power in our corporate episcopate which has been rarely used. Hence individual Bishops, trying to do what they cannot do, have often overstrained and so weakened their spiritual utterance. Our Methodist brethren, apostolic in this as in many other things, have made no such mistake. Their bishops meet as the Spirit moves them, and they utter their Letter at the opening of their General Conference. Have we not arrived at the time when Bishops and people alike should trust God to let His Spirit go forth and, thus, "renew the face of the earth"?

AS SUPPLEMENTARY to the above expressed views of the Episcopate it may be well to advert briefly to a view of that holy office which is being exploited in some quarters, in which, under the specious guise of honoring all members of the Church, the Episcopate is discredited and evacuated of any essential function in the Body of Christ. The spirit which yearns to rewrite and remodel all that is ancient and traditional, just because it has been heretofore accepted, after having laid its hands upon the Holy Scriptures and left us a lot of ancient literature, and remodeled our Blessed Lord and left us an idealized Carpenter, has now proceeded, in the working out of its logical course, to lay its hands upon the Church. The Church must be shown to be something of the earth earthy; only divine so far as dust and ashes are divine, made for the service of man, forsooth, and to be unmade and remade whenever self-inspired man sees fit so to do.

And what is the one thing that now stands in the way of this remaking of all things according to the pattern showed us by our up-to-date friends? The Episcopate—as it has always been accepted and handed down to us in the Catholic Church; that which has, with all its shortcomings, been the backbone of Christ's religion in the world. It would be too bold and shocking a thing, even in this smugly self-satisfied age, to sweep it away at once, but we can treat it as we have treated the Word of God and the Person of Christ our Lord. We can make it so completely human that there is little of divineness left in it. Dr. Crapsey and his apologists a year or two back were so anxious to humanize our Blessed Lord that they left us no One who could save us from our sins. So the prophets of this new Presbyterio-Congregational Episcopacy would bring the Bishops so close to the level of the people that there would be little of holy orders left, except the holy order of the baptized, and even they need not be baptized if in their self-inspired judgment they do not feel called to be.

There are some who would join their expression of gratification at, for instance, the Rev. Dr. Lloyd's fourth declination of an election to the episcopate, with expressions calculated to make all Bishops, and especially American Bishops, feel that they are very small things indeed; mere flotsam left upon the heaving sea of modern Christian progress, withered leaves clinging to the budding growth of the Church that is to be. We, too, are gratified at the decision of Dr. Lloyd to resist all temptations to leave the post that he has made so peculiarly his own; we think it quite likely, too, that Dr. Mann was justified in declining his election to the episcopate of Washington, or at least we are quite ready to recognize that it was his own right to determine the question. But this would not justify us in any gratuitous kick at the office of a Bishop in the Church of God. Indeed there may easily be an injustice done to a diocese and to the whole body of our Bishops by commending too exultingly any declination to an episcopate. Many Bishops receive smaller salaries than many priests, and American bishoprics are not sinecures. The call to the episcopate must *ordinarily* be a call to be accepted as the voice of God, and not lightly to be set aside. A Bishop is no mere hireling, to wear a vestment and do a "stunt." When we have de-spiritualized the Episcopate, can we stop there? Will not our remorseless logic sweep us on to de-spiritualize the Presbyterate as well? And when we have thus gotten down to the common level of the priesthood of all Christian people, it will be but a short journey to the priesthood of humanity. Meanwhile, we can look back to the figure of One dying on a cross, and ask what that meant.

THE problem of the unemployed is not exclusively an American one by any means, as some political orators and writers would have us believe. From Liverpool comes word that the relief fund raised by the Lord Mayor to ameliorate the distress due to unemployment in that city has been apportioned among various existing agencies under a carefully devised scheme to prevent overlapping and abuse. One sum was specially allotted

to a sub-committee for the relief chiefly of the skilled workers, and this committee, comprising leading trade union officials, decided to make a grant of 3s. per case to 1,011 men out of work, and represents relief to 3,623 men, women, and children. The grants are in the form of coupons entitling to bread, groceries, coal, and boot repairs, and the coupons are to be distributed through delegates of trade societies.

In Blackburn, 2,000 of the unemployed joined in a demonstration and a demand that the Town Council find work for the 4,000 unemployed, which promptly responded by setting aside £20,000 for immediate public improvements. A similar policy, according to the London *Municipal Journal*, to which we are indebted for these facts, has been followed at Sunderland, Yarrow, and other points. From the Church papers we learn that the number of unemployed at Manchester and the consequent distress were so great that serious fears were expressed lest the sessions of the Church Congress might be invaded by disturbers of the peace. Returning European travellers bring back stories of industrial hardships and hard times everywhere on the continent and in Great Britain, so the condition so far has been a general one, rather than one due solely to the American situation.

ANSWERS TO CORRESPONDENTS.

P. B.—(1) Any priest is entitled to be called "Father." It is purely a matter of varying local custom that some are so called and some are not.—(2) "A Garden Enclosed" may be obtained from The Sisterhood of St. Mary, Peekskill, N. Y.—(3) In most dioceses, but not in all, vestrymen must be communicants.—(4) Certainly there "is such a thing" as excommunication in the American Church, though cases of it are generally kept from the public.

MAKING HIS WILL: A CHRISTIAN'S DUTY.

By Marie J. Bois.

A DUTY? Yes, indeed, the neglect of which is as truly a sin as any other form of selfishness and disobedience. "Be ye therefore ready," is the command. Imagine a soldier not ready to start at the bugle call; or a clerk whose accounts cannot be inspected whenever his employer calls for them! Loud is our denunciation of such; severe the punishment which awaits them—the loss of the liberty which they have not known how to use—and yet thousands of Christians are just as unprepared for death as these; thousands are unworthy stewards of the Master, not ready to give an account to Him; resting in false security, letting the weeks, the months, the years slip by; rarely if ever giving a thought to the time when they shall be called away.

"Ready" should be our answer at any time if we obey the command: "Watch ye therefore: for ye know not when the master of the house cometh, at even or at midnight, or at the cockcrowing or in the morning; lest coming suddenly he find you sleeping. And what I say unto you, I say unto all: Watch." And so there is absolutely no excuse for us, even were the call to be very sudden, to leave to others the care of deciding what to do with our belongings. And if this is true of ten talents, it is just as true of one; if the millionaire must dispose of his millions, those who have but little of the things of this world are just as much under obligation to leave everything in perfect order.

There is a kind of superstition about making one's will which makes many put it off indefinitely; they are afraid. And yet, what a splendid preparation it is for a Christian: to review all that God has given to him, to realize while assigning his earthly possessions to others that indeed we brought nothing into this world and it is certain we can carry nothing out. How it helps to loosen the many, many tendrils which, like the ivy on the wall, have been growing imperceptibly yet steadily until the very entrance to our heart is choked with them! Reopen then the entrance, loosen the hold your earthly possessions have upon you, let the true Vine grow unhindered by this pleasant looking but fatal growth. Be strong enough to face the idea of death, which must come to all of us and which will not be hastened by the making of your will. Make it quietly, prayerfully; you will then look on the things around you as no longer yours, but for a time. Thus the idea of stewardship will grow within you and when the Master calls you too will "leave all and follow Him" where he has gone before to prepare a place for those that love Him and keep His commandments.

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AN ITALIAN ATTACK UPON THE CHRISTIAN RELIGION

[From Our European Correspondent.]

THE lapse of a year since the publication of the Encyclical may help us to form a judgment of its effects. On the surface they may seem less important than we expected. We were told of the vast number of priests, Religious, and laymen who were contaminated with the new heresy, the offspring of the apparently opposite errors of scientific agnosticism and belief in the Divine Immanence—"water and fire, in ruin reconciled"; and rigorous steps were to be taken to stamp out the disease. But it would seem that the amount of suppression required has been less than we expected. And, with very few exceptions, the persons who have been suppressed have not been identified with the incongruous philosophy which was incriminated, but pious and patient and loyal children of the Roman Catholic Church, who only differed from the mass of their brethren in learning, in candor, and in readiness to face those problems which the difficulties of our age forced upon them. Their loyalty has been proved by the fact that few or none of those who have suffered suspicion or censure have liberated themselves at the cost of secession. It is as if some autocratic statesman had denounced anarchism, and had proceeded to imprison moderate liberals of the type of Gladstone. I happen to know one or two men whose criticism does seem to me rash, but these (possibly because they are men of position and influence) have escaped censure; while humbler persons of more moderate views have been silenced. The Vatican seems to have attempted to gain credit in two directions: by censuring some persons it has bid for the admiration of the ignorant and suspicious classes to which everything that is unusual is heretical; while by leaving others unblamed it has attempted to show that the Roman Church is not the narrow body which it is asserted by its enemies to be. "See how jealous the Church is for the truth," it seems to say when it strikes some comparatively insignificant scholar. "See how unjust is the charge of obscurantism," it seems to say when it leaves some eminent person uncensured.

I am unwilling to mention the names of those whom I have placed in the latter class, lest I should act the part of a delator; nor do I care to give the names of those who have been censured, lest my praise should add to their unpopularity. Perhaps I may tell a story which shows that even an unimportant writer like myself may do unintentional harm.

Some years ago I was invited by the editor of an important Review to write a paper on the religious condition of Italy, and received the most generous help from many of the Italian clergy. I stated clearly that the essay was the work of an Anglican, but unfortunately the rules of the magazine prevented me from signing my name. Some years later I heard that a certain priest in Rome, whom I do not know, and whose name I have forgotten, was suspected of writing the paper; his denial was not believed; and he was forced to accept a post on the other side of the Atlantic in order that Rome might be freed from so injudicious a person. I cannot be sure, therefore, that my insignificance would save my friends from unpleasant consequences were I to mention their names, except in cases where they are matters of public notoriety.

Nor can I give details to show how far the process of suppression has been carried. The last case which I have noted in the papers is that of the rector of the seminary at Tortona, who has been removed from his office against the desire of his Bishop on account of a charge of Modernism. I have no knowledge of this gentleman or of the charges which have been made against him. A very dear friend of mine, a man of the most saintly and most temperate spirit, who has had a vast influence among educated young men, tells me that he has so far escaped censure only because he has refrained from preaching. He is a man who always reminds me of F. D. Maurice; and it is only fair to remember that fifty years ago there were those in the English Church who tried to drive out Maurice. Another friend of mine, a younger man but of similar character, is daily awaiting suspension. But I am thankful to say that I hardly hear of any cases of hypocritical submission, and none of secession. They work, and wait.

But they suffer. I have just heard of a learned professor, suspended for his views in which he did but follow many of the fathers, who has not ventured to take this year the holiday in

the country which was needful after a term of hard work, because he feared that the simple villagers would imagine him guilty of some horrid crime when they saw him, week after week, abstaining from saying Mass. Perhaps he might have taken courage from the reflection that it is much less likely that a priest should be suspended for a horrid crime than for independent thought.

I have already alluded to the fact that Modernism has had few more hostile critics than persons who are opposed to Christianity or, indeed, to religion in general. Often such critics are the more injurious because they possess that sort of superficial cleverness which wins the admiration of half-educated people. I take as specimens of the sort of criticism to which I refer two works which have been written this year by Giuseppe Prezzolini. The shorter of these books, *What is Modernism?* deserves little notice; it is smart, sarcastic, superficial. The other volume is more serious. It is called *Red Catholicism*—a phrase apparently borrowed from that which terms extreme Republicans *Red;* though indeed it would be better to apply the term to those who push what they consider Catholicism to extremes than to those who are charged with minimizing the Catholic Faith. We find here a long and generally candid account of the sources of the movement, of its development, and of the opposition to it. It should be borne in mind that the writer is not a Christian, that he has a taste for smart writing and for ready-made philosophy, and that he fails to recognize the importance which belongs to the subject he discusses in the eyes of Christians. With these reservations I would say that his book is on the whole the most learned, from an historical point of view, that I have met; that it gives innumerable quotations with references, many of them from that ephemeral literature which is specially valuable in the present case and very hard to obtain; and that it deserves to be studied by all who are interested in a controversy which is likely to grow in importance. The last chapter gives the reasons for disbelief in the possibility of Catholic, and indeed of Christian, reform. Christianity is, to the writer, a purely selfish and individualistic religion, consisting in alienation from the world in order to enjoy the fulness of spiritual happiness. In its true essence it has no care for other persons, least of all for those who have not attained to the state of selfish exaltation. If it be said that our Lord Himself said much about social duties, that He chose to live not as a recluse but among other men, that He regarded moral life and not absorption in meditation as the proper field of His disciples, that He laid down His life in the service of men, the writer tells us that Christ Himself was not a perfect Christian, but that the true essence of the religion named after Him is to be sought rather in a group of mystic anchorets. To serve others is, so far, to desert the principles of true Christianity; for how can we give alms to a poor man if we regard wealth as Mammon? How can we heal his sickness if we regard the body and the life of it as contemptible? How can we give to others what we would have for ourselves if we cast upon him those corporal burdens from which we desire to be set free? Christianity is essentially and exclusively individualistic; Catholicism has tried to force upon it a social character which is necessarily alien, and therefore aimed at regulating social life; but it is vain to attempt to enrich or to regulate that life in the world which to the true Christian is entirely worthless and injurious. Consequently, any attempt to regenerate the Church by a recurrence to the original Christianity is mere reaction, fated to be futile. The only way to regenerate Catholicism is to cast out the individualism which it has striven in vain to assimilate; the only possible Catholicism of the future is a Catholicism not of Christ but of humanity.

All this seems to us poor philosophy. We deny what is put forward as the first axiom, that Christianity is bare individualism or other-worldliness. We recognize neither in theory nor in history any Christianity other than that of Christ, who came into the world not only to enjoy His own spiritual felicity but to claim the world and all that is in it for His Father, and to make a miserable world blessed by restoring it to the obedience for which it was made. Prezzolini has a right to conceive a religion of purely selfish individualism, but he has no right to call it by the historical name of Christianity, any more than he has a right to call the pastoral life of Alba Longa by the historical name of Roman Imperialism. We find Christ sharing the joys of common people, feeling and relieving their sorrows, and opening His Kingdom not to selfish mystics but to those who hear His commandments and do them; and we think that

[*Continued on Page* 10.]

LONDON CONTEST FOR PROCTOR IN CONVOCATION

Two Candidates to Succeed the Late Prebendary Villiers

UNIQUE DORSETSHIRE CHURCH BURNED

A View of the Late Father Ignatius

OTHER RECENT CHURCH NEWS OF ENGLAND

The Living Church News Bureau
London, October 20, 1908

THE vacancy in the office of Proctor in Convocation (Province of Canterbury) for the diocese of London must shortly be filled by the election of a successor to the late Rev. Prebendary Henry Montague Villiers, and the Proctorial contest is likely to be an exceptionally exciting one. The Rev. the Hon. A. Hanbury-Tracy, vicar of St. Barnabas', Pimlico (and President of the Guild of All Souls), has consented at the request of many of the beneficed clergy to allow himself to be nominated for the Proctorship. This distinguished Catholic Churchman has, therefore, issued, as is customary, an address to the Incumbents, wherein he clearly outlines the policy he would pursue in convocation on the question of Prayer Book revision, in the event of his successful candidature. He writes:

"I am persuaded that to touch the Prayer Book at this time would be to risk, for certain advantages, things which are to us of supreme importance and to open the flood-gates to all that endangers the precious traditions of the religion of our fathers. I desire to make it clear that by voting against the alteration of the Prayer Book in present circumstances I should be following the dictates of conscience, which forbid me to vote for any measure that would change the status of the *Quicunque Vult* in our public services, or that would make it more difficult for Churchmen to obey the laws of the Church, whether of ceremonial, as covered by the Ornaments Rubric, or of marriage, as protected by the Table of Kindred and Affinity. I cannot, of course, hope to gain the votes of those who are conscientiously opposed to the principles which I have expressed. But I venture to lay them before you encouraged by the hope that, at all events, you will credit me with the desire to be perfectly frank and open in this matter, and also by the fact that many of our brethren—and, notably, one in a high position, whose religious convictions are most opposed to those which I have expressed—have agreed, for entirely different reasons, to oppose alterations in the Prayer Book at the present time."

It is understood that the Rev. Prebendary Pennefather, vicar of Kensington, has been asked to come forward again as a candidate for convocation in opposition to the vicar of St. Barnabas', Pimlico, and has agreed to do so.

One of the most disastrous church fires within recent years occurred at Winborne St. Giles, Dorset, at midnight on September 30th, when the notable little parish church was almost completely destroyed. A number of different accounts of the fire have appeared in the newspapers, but that in the *Church Times* is, perhaps, the most interesting, and I give it here in part:

"St. Giles' is the seat of the Earl of Shaftesbury, and in the church were many valuable monuments, and here lie buried many members of the Shaftesbury family. Among those buried in the church is the famous seventh Earl, and it is strange to recall that the fire was raging in the church on October 1st, the twenty-third anniversary of his death. The church was restored by the mother of the present Earl some twenty years ago, under the direction of Mr. Bodley, and it was full of tokens of her piety, and also of the interest and love of present members of the family for the church. . . . . Practically the whole of the church furniture and ornaments, including altar, pulpit, and font, were saved by the people, and some thirty-five heavy English oak benches, fixed on to the floor, were pulled up and carried out of the church. The fabric of the church and all furniture, etc., was insured. All that is actually left standing is the bare walls of the nave and the walls of the tower. The only beam which survived was the rood, and as it stretches blackened and charred across the church it seems to speak of the Cross which endures when all else has passed away. A beautiful Burne Jones window has completely gone, but two valuable old German glass windows were saved, also two windows by Burlison and Grylls. Saddest of all is the defacement and almost complete wreck of the thirteenth-century crusader, whose effigy had been in perfect preservation. The loss seems to be irreparable, but the sympathy and assistance of friends, and especially of clergy and people of neighboring parishes, have been of the greatest value."

It is understood that the work of restoration will be entrusted to Mr. J. N. Comper, and will be taken in hand at once. Mr. Comper, even when Mr. Bodley was with us on earth, occupied a position among architects of the Gothic school that may be called fairly unique. His churches—notably St.

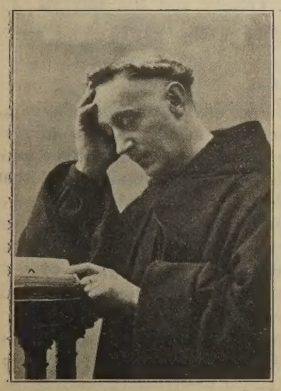
Cyprian's, Dorset Square—are of singularly strong and yet refined and artistic character, alike in the constructive lines and details and in the internal appointments and scheme of decoration. To borrow a phrase from old Dr. Johnson's table-talk, all Mr. Comper's work is not only worth seeing, but also worth going to see. We may be quite certain, therefore, that new Winborne St. Giles' will be, at least among modern churches, an exceptionally beautiful village fane.

DEATH OF FATHER IGNATIUS.

I suppose the readers of THE LIVING CHURCH have already been apprised through their daily press of the decease of Father Ignatius, and have had more or less full accounts of his extraordinary personal history. But perhaps, nevertheless, I had better give an obituary notice of him in this correspondence.

Father Ignatius, having sustained a slight paralytic stroke last summer, had another seizure about two weeks ago, and on Friday last at the residence of his sister's husband, the Rev. W. B. Drawbridge, in Camberley, Surrey, he passed out of this mortal life.

The Rev. Joseph Lycester Lyne, perhaps only known to most people as Father Ignatius, the monk of Llanthony, was born on November 23 (St. Clement's day), 1837, at Trinity Square, by the Tower of London, in the parish of All Hallows, Barking, and received his education first at St. Paul's School—then in the City, but now at Hammersmith—and subsequently at schools in Spalding and Worcester. One reminiscence of his school life at St. Paul's he was wont to indulge in in after years. He was so ferociously flogged, he said, that he suffered a long and severe illness, from which, also according to his representation, he never completely recovered. After his school days at Worcester he became, with the late Canon MacColl, one of the early students at Trinity College, Glenalmond (Scotland), with which Mr. Gladstone's name is so intimately connected as one of the founders. Young Mr. Lyne was subsequently ordained to the diaconate, in 1860, by the Bishop of Bath and Wells (Lord Auckland), acting for the Bishop of Exeter (Dr. Philpotts). It is understood that he was at once fettered with the condition—certainly a very unusual one—that he was not to preach in the diocese of Exeter for three years; which obviously meant that his admission to the priesthood was to be deferred until the expiration of that period. He first served, though only for a short time, as a sort of honorary assistant curate of St. Peter's, Plymouth, the famous early West Country Catholic parish, then under the vicariate of its noble founder, the Rev. G. F. Prynne. Here Mr. Lyne came under the influence of another powerful, and in some respects unique, personality—that of Miss Sellon, Dr. Pusey's great friend and co-worker in the revival of the Religious Life for women within the English Church, and who had erected St. Dunstan's Abbey, near St. Peter's Church, as her community house. After recovery from the severe illness that brought his connection with St. Peter's, Plymouth, to a close, Mr. Lyne attached himself to St. Peter's, London Docks, under another revered and noted priest, the Rev. Charles Lowder, but did not remain there long. He was now under the persuasion that he was called to revive the Benedictine Rule within the English Church, and with this object in view, he established, in 1862, a *quasi* monastery at Claydon, Suffolk, which he moved in the following year to Norwich, when he took possession of the old Dominican precincts in company with one brother. In the course of a few years Father Ignatius (for so Mr. Lyne was now called) moved to the Isle of Wight, where he occupied a house belonging to Dr. Pusey at Chale, and subsequently spent some years at Lalcham and at Chertsey, and finally he purchased land in the beautiful Golden Valley among the Black Mountains of Wales, and built Llanthony monastery, about four miles from the ruins of Llanthony Abbey. Here he established his community of Benedictine monks, which, however, never became a growing or vigorous one.



THE LATE FATHER IGNATIUS.

If Father Ignatius was sure of his own vocation for the work that he had cut out for himself to do in the Benedictine life, as undoubtedly he was, that belief and conviction was certainly not generally shared by his fellow-Catholic Churchmen. I think his whole strange career as "The Monk of Llanthony" shows quite conclusively that he was laboring under a mental aberration as regards his position, and was very much self-deceived. From centre to circumference of his being he was absolutely unfitted for leadership in the Benedictine revival. Father Ignatius was, indeed, a most curious psychological study. There was wanting in his composition, to an abnormal degree, a sound proportional relation between its several constituent parts. He was extremely emotional and imaginative, but not a man of intellectual power or sound judgment. He was endued with zeal, but not with wisdom. In the Religious Life Father Ignatius stood, wittingly or unwittingly, for individualism pure and simple. It is no wonder, therefore, that the Monk of Llanthony's attempt to revive the Benedictine Rule and Life within the English Church never became a Church movement, like that so nobly represented by Dom Aelred and the brethren of his community at Caldey. But still we cannot say that Father Ignatius' work has not borne any good fruit at all. It is to be devoutly hoped that, in God's wonderful providence, his life has been of some real benefit to the cause of the monastic revival and of the Church of God in this land. His position was certainly a very difficult one. It can hardly be rightly denied that he was badly treated by our ecclesiastical rulers in not having been allowed to be invested with the *sacerdotium*. Surely many men much more reproachable than Father Ignatius have been admitted to the priesthood by English Bishops. It is idle to speculate upon what might have been, but one thing is certain, and that is, if Father Ignatius had been ordained priest within the English Church his name and memory would now be free from the stain and disgrace of the M. Vilatte ordination. And, perhaps, he would have remained sound in his preaching and not been bitten with the Wesleyan doctrine of Conversion. He was in some respects a gifted preacher, and possessed a strong magnetic influence over the people who thronged to hear him. But after his schismatical act in seeking priest's orders at the hands of that ecclesiastical adventurer, M. Vilatte, he never, to my knowledge, preached again in churches. In his personality there was much that was lovable. And it is always a consolation to think that his errors and faults were largely of the head rather than of the heart.

COWLEY HOUSE AT IONA TO BE ABANDONED.

In the October number of the *Cowley St. John Evangelist* the Society of St. John the Evangelist make the following announcement in regard to the House of Retreat at Iona:

"After much thought, and we need hardly say with real regret at the disappointment which it will cause to many, it has been decided to give up the attempt to occupy our House in Iona permanently. Our brethren have been recalled to Oxford, and during the coming winter months the House will not be open. Beyond that we cannot at present say anything definite. We will only record our gratitude to our many friends who have helped us by their prayers and in many other ways during the past two years in the effort we have made. They will understand that many different things have to be considered in a religious society in regard to such a question as that of opening or closing a House, and while regretting, as we believe they will, the decision that has been reached, they will not cease to pray that a way may be found by which the hopes of Bishop Chinnery-Haldane, the founder of the House, may still be realized."

CANON THOMPSON "STANDS PAT."

It is highly gratifying to note that Canon Thompson, vicar of Eaton-next-Norwich, is still "sitting tight" on the right side of the marriage question. Pursuant to a notice which he had served on the vicar of Eaton, Mr. Alan Banister, on Sunday (St. Luke's day), presented himself at the low Mass at the parish church and formally requested that the Blessed Sacrament might be administered to him. The judgment recently obtained in Sir Lewis Dibdin's court by Mr. Banister, who has formed a union with his deceased wife's sister, monished the vicar not to repel him from the Holy Communion. The vicar, through ill health, was unable to celebrate, his place being taken by his assistant curate, the Rev. H. Tallants, who had agreed to receive the application privately in the vestry before the beginning of the service. This course was taken in accordance with an arrangement which Mr. Banister had himself suggested to the churchwarden. The assistant curate, on receiving the request for the Holy Communion, replied: "I am directed by the vicar of the parish to refuse you." There was no further incident, and Mr. Banister then left the church in company with his brother. Mr. Banister's deceased wife's sister was not present.

J. G. HALL.

ALL SAINTS' DAY IN NEW YORK

Many Memorial Services in City Churches

MATRICULATION AT GENERAL THEOLOGICAL SEMINARY

The Bishop Confers with Representatives of Lay Organizations

LAYMEN WILL HOLD A MEETING TO COMMEMORATE BISHOP POTTER

The Living Church News Bureau
New York, November 2, 1908

MOST notable, perhaps, of all the All Saints' Day commemorations in the churches of New York City was the memorial service for Dr. Dix held in old Trinity Church in the afternoon, at which many ancient families connected for successive generations with the parish and its chapels, were represented. The Rev. Drs. Manning and Vibbert with the Rev. Messrs. Geer and Stetson, being respectively the rector and vicars of three chapels, took part in the service, while the venerable Bishop of Albany, a life time friend of Dr. Dix, gave the address. Bishop Doane reviewed the great services of the late distinguished rector of Trinity to New York, both in Church and in State, and to the whole Christian life of America. The music was very fine and the church crowded to the doors.

This, however, was only one of many commemorative services of one sort and another in the city on All Saints' Day. A tablet to the memory of Dr. Rylance was unveiled at St. Mark's Church by the rector, the Rev. Dr. Batten. Addresses were given by the Rev. Drs. Heber Newton and Cornelius B. Smith. At the Church of the Incarnation the rector, the Rev. Dr. Grosvenor, preached a sermon in memory of Bishop Potter, as also did the Rev. Dr. Mottet in the Church of the Holy Communion. In All Souls' Church, there was a service in commemoration of members of the congregation who died during the past year. The psalms from the vespers for the dead, as set forth by the Guild of All Souls, were sung at the evening service; a sermon from the text, "In My Father's house are many mansions," was preached. The rector, the Rev. Starkweather Pratt, officiated at both services.

The same day was observed at All Saints' Church as the 37th anniversary of the rectorship of the Rev. Dr. William N. Dunnell and the beginning of the 50th year of the rector's ministry. Dr. Dunnell was made deacon in 1859, and was priested in 1860 by Bishop Horatio Potter. He began his ministry in Trinity Church, Red Bank, N. J.; leaving that parish in 1871, to take up the rectorship of the present parish, then in an English-speaking and Christian neighborhood, now in the midst of an alien and foreign population. In addition to his pastoral work at All Saints', Dr. Dunnell has served enthusiastically for many years as chaplain of the famous Twenty-second Regiment, N. Y. N. G., and is very well known and highly esteemed in local and state military circles. The music on All Saints' Day was proper to a "Missa Cantata," the first one ever sung in this church. Mr. Henry Ogden Huntting, organist, arranged and directed the evening programme also.

ST. EDWARD'S RECTOR INSTITUTED.

The institution of the Rev. Percival Cook Pyle as rector of the parish of St. Edward the Martyr took place on All Saints' Day. The Ven. Dr. Nelson, Archdeacon of New York, representing the ordinary, acted as institutor. The Rt. Rev. Dr. Grafton, Bishop of Fond du Lac, preached the sermon. There was a large attendance of present and former members of the congregation. Father Pyle goes from his post as curate in Grace Church, Newark, N. J., with the love and respect of that congregation; they have wished him "good luck in the Name of the Lord."

MATRICULATION AT THE SEMINARY.

The annual matriculation sermon before the General Theological Seminary was preached in the chapel of the Good Shepherd on Friday, October 30th, after evensong at 6 o'clock. It was a striking presentation of appropriate lessons from the parable of the Prodigal Son. The preacher was the Rev. Dr. Charles L. Slattery, rector of Christ Church, Springfield, Mass. The need of having a correct point of view; the necessity of being unselfish in fraternal ministrations, and the need for faith in the ministry of good works, and repentance, were the principal heads of the sermon. Next day Morning Prayer was said in the chapel, and a second celebration of the Holy Communion followed. Dean Robbins was the celebrant and the Rev. Professors Roper and Denslow assisted. About thirty-five students in the junior classes, and others in the middle and senior classes, having successfully sustained the entrance examinations, were matriculated, each man signing his name in the Register of Matriculated Students, promising obedience, loyalty, and diligence while an undergraduate. The number of men so received compares very favorably with that of former years. The Dean made a brief address on the "Call to be Saints." The Bidding prayer for the founders and benefactors of the Seminary was laid after the Nicene Creed. Friends in a fair number attended and occupied seats in the ante-chapel.

The Rev. Dr. Roper has returned and assumed the duties of sub-dean. The Rev. Henry P. Scratchley begins his *locum tenens* engagement next week in the chair of Ecclesiastical History, succeeding the Bishop of Delaware.

REQUIEM FOR BISHOP POTTER.

On Tuesday, October 27th, the Catholic Club of New York and vicinity met in St. Ignatius' Church, where a solemn High Mass of requiem was said for the late Diocesan. The Rev. M. W. Britton, vicar of Holy Cross Church, was the celebrant; the Rev. George Herbert Dennison of Hackensack, N. J., was the organist and director of a choir of priests; the Rev. C. Philip A. Burnett of the parish was master of ceremonies. At a subsequent business meeting, the association adopted a memorial minute and ordered an engrossed copy to be sent to Mrs. Potter. The Rev. Dr. Henry H. Oberly and the Rev. B. J. Fitz were appointed as the Committee on Papers for future meetings and discussion.

BISHOP AND LAYMEN CONFER.

On the afternoon of the 28th, by invitation, two laymen from each of the following organizations met Bishop Greer for conference: The Church Club, the Bronx Church Club, the two Federations of Parish Clubs in Manhattan, Richmond, and the Bronx, the Brotherhood of St. Andrew, and the Seabury Society. It had been intended to form a laymen's league, but instead, the Bishop decided to have a Central Committee, and he asked the men present to serve as such committee. In addition to the members present and consenting to serve, the membership of the committee will be increased to about twenty.

Bishop Greer stated that there was no existing way to interest and coördinate the work of the laymen of the diocese; hence this meeting, which grew out of a preliminary conference held in Synod Hall about five months ago.

It was decided to hold a meeting in Synod Hall on the evening of November 16th, in memory of Bishop Potter, under the auspices of the laymen of the diocese. Speakers will be Mr. Francis Lynde Stetson, president of the Church Club; Dr. James H. Canfield, librarian of Columbia University; and Mr. John P. Faure, council member of the Federation of Church Clubs. The full Cathedral festival choir of 125 voices, conducted by the Cathedral organist, Mr. Walter Henry Hall, will provide music. The men's organizations of the Church in the city of New York will receive formal invitation to this meeting. Bishop Greer appointed Mr. Henry L. Hobart of the Church Club, and Mr. Alexander M. Hadden of the Brotherhood of St. Andrew, as committee of arrangements.

The Church Club of the diocese met on Wednesday evening, October 28th. The Pan-Anglican Congress was the subject of addresses by the Rev. James E. Freeman of Yonkers, Everett P. Wheeler, Esq., and the Rev. Dr. Cornelius B. Smith of New York City.

Bishop Greer stated to a meeting of laymen this week that it is expected to finish the choir and crossing by Christmas Day, 1909, and he looked forward to the time when great gatherings of laymen would assemble for worship and corporate celebrations of the Holy Communion.

ST. ANN'S, MORRISANIA.

The annual report issued for the venerable parish of St. Ann's, Morrisania, in the Bronx, tells of the difficulties connected with that unendowed parish, once an aristocratic church in the midst of a rural community, now surrounded by foreigners of every description who are not reached by the Church and are not easily made tributary to it. Some of the notes of progress show an extensive graduating class from the Sunday school, consisting of 38 young men and women, with class officers, who have completed their prescribed course and passed their examinations. During the year a tablet in memory of the Morris family, who have for several generations from the middle of the seventeenth century been associated with St. Ann's, was placed in the church.

CHICAGO CHURCH CLUB WILL CO-ORDINATE PAROCHIAL CLUBS

Will Seek to Promote Good Work in the Local Men's Clubs

SUNDAY SCHOOL INSTITUTES HOLD QUARTERLY SESSIONS

The Living Church News Bureau
Chicago, November 2, 1908

ONE of the most important of the secondary matters which came to the front during the remarkable week of the recent Department Missionary Council in Chicago was the appointment by the diocesan Church Club of a "Committee on Parochial Men's Clubs." This was done at the dinner given on Monday evening, October 19th, at the Auditorium. Pursuant to a resolution adopted last spring by the National Conference of Church Clubs, held at St. Louis, a special committee has been recently appointed by Mr. Amzi W. Strong, president of the Chicago diocesan club, to consider a large number of important questions formulated for general discussion by this national conference, each one contemplating some step forward by the men's club movement, in the direction of general usefulness to the Church and to the community. This special committee includes Mr. D. B. Lyman, Mr. Charles E. Field, Mr. Parker B. Fitzgerald, one or two other laymen, and one of the Chicago clergy. It was this special committee which proposed at the above-mentioned dinner that the diocesan men's club should have a permanent committee whose duty it should be to establish fraternal and consultative relations with all the local men's clubs in the parishes and missions of the diocese. The proposition met with instantaneous approval, and was passed without a dissenting voice. This is the first step in fusing into something like occasional coherency the manifold activities and programmes of these numerous organizations among the men of our diocese. That this committee from the diocesan club will meet with the cordial coöperation of the parochial clubs is, of course, assured. President Strong will soon announce the membership of this important committee.

IN THE INTERESTS OF SUNDAY SCHOOLS.

Among the many events of our recent "gala week"—the third week in October—were the special services and meetings held for Sunday school workers. A good many of our Sunday schools observed Sunday, October 18th, St. Luke's day, as a day of special intercession. Corporate celebrations of the Holy Communion were attended by many officers, teachers and children. Membership is on the increase in a good many parishes, notably in the Sunday school of Christ Church, Woodlawn, where the attendance this year is from 25 to 40 per cent. larger than last year. Next to St. Peter's, this is the largest Sunday school in the diocese.

The local Sunday School Institutes held their quarterly meetings during October, as follows, each programme being well received and thoroughly discussed: The West Side Sunday School Institute met at St. Paul's Church, Riverside, on Thursday afternoon and evening, October 22nd. The Rev. W. B. Walker, general diocesan missionary, gave the afternoon address on "Sunday schools as assistants to missionary work in the diocese." Evensong followed at 5:40 P. M., and then came the supper in the town hall. A social hour and a brief business meeting led to the address of the evening by the Rev. F. O. Granniss of Wheaton, on "The Relation of the Sunday School to the Whole Church." The "Question Box" was opened by the Rev. J. W. Fogarty of Lawndale.

The North Shore Sunday School Institute held their fall meeting on the following day at Christ Church, Waukegan, the Rev. W. W. Love, rector. The session began with evensong and addresses, the speaker being the Rev. H. W. Starr of Winnetka, his theme being "The Organization of the Sunday School." After an informal discussion followed the supper and the social hour and business meeting in the parish house. The Rev. W. B. Walker spoke in the evening on "The Church's Opportunity in the Rural Districts of the Diocese of Chicago."

At the South Side Sunday School Institute's fall meeting, held at the Church of the Transfiguration, the Rev. H. S. Webster, rector, on October 29th, the Rev. W. B. Walker repeated this interesting address, the other themes and speakers being as follows: "Kindergarten Methods," by Miss Irene Lasier; "Environment: Its Effect in Securing and Retaining Scholars"; by the Rev. Geo. Mackay, assistant at Grace Church, and the Rev. George W. Laidlaw, assistant at St. Paul's; "Summary of the Afternoon Session," and "The New Course of Lectures on Teacher Training," by the Rev. C. H. Young.

MISCELLANEOUS.

Professor Toffteen of the Western Theological Seminary went to Lincoln, Neb., during the last week in October, at the invitation of an influential committee of clergy and laymen, in order to give four of his lectures on the Old Testament Assyriology and kindred themes.

The Rev. Dr. and Mrs. John Henry Hopkins went to Burlington, Vt., their old home, to attend the golden wedding of the Rev. Dr. and Mrs. Gemont Graves, Mrs. Hopkins' parents. The anniversary occurred on SS. Simon and Jude's day. Many presents were sent by the members and organizations of Epiphany parish.

All Saints' day, coming on Sunday this year, was observed with special devotion all through our diocese. There were two or more celebrations of the Holy Eucharist in every church, and in some parishes the names of all persons buried by the local clergy during the year were read during the celebrations, for purposes of intercession and commemoration. Much special music was sung in the afternoon or evening, the favorite cantata being Gaul's "The Holy City."

On the evening of the Nineteenth Sunday after Trinity, October 25th, the local chapters of the Sons of St. George and the Daughters of St. George attended service at Grace Church, Oak Park, and listened to an able sermon from the rector, the Rev. E. V. Shayler.

The post-convention meeting of the Local Assembly of the Brotherhood of St. Andrew was held at the University of Chicago on the evening of Wednesday, SS. Simon and Jude's day, Mr. James L. Houghteling presiding. The men met at supper at the "Reynolds Club," on the university grounds. The session following was well attended, and was marked by crisp, telling addresses from a number of men who had been well-charged with enthusiasm at the Milwaukee convention.

Numbers of people from all parts of the diocese went to the Church Home for Aged Persons on Thursday, October 22nd, leaving a large number of donations, in money and goods, to help stock the larder of this well-managed diocesan institution.

The new St. Andrew's Church at Farm Ridge has been completed, and was first used for service on the Nineteenth Sunday after Trinity. It is an attractive, well-built church, beautifully located in the midst of the rolling prairie.

The last edition of the parish paper of Emmanuel Church, LaGrange, the Rev. T. B. Foster, rector, contained a complete specification of the superb pipe organ now being installed in this handsome church. There are three manuals, with 42 speaking stops, 1,798 pipes, 19 couplers, 3 mechanicals, 11 pistons, and 5 pedal movements, making 76 in all. There is an echo organ with 7 stops, played from the great manual. This means that the organ at LaGrange will rank among the largest in the diocese. This fine instrument will soon be completed and ready for use.

St. Luke's parish house, Evanston, has been selected as a sub-station of the Evanston Public Library, one hundred books being kept on hand. In addition to these, St. Luke's parish owns a library of its own, of considerable size. The parish house is one of the busiest in the diocese, and is in charge of a well-organized staff of nearly 30 members, working under the general oversight of the rector, the Rev. George Craig Stewart.

TERTIUS.

THE AVERAGE citizen who has his own comfortable home does not realize that a large number of people in our large cities do not have comfortable homes, says *Temperance*. Besides this, he does not realize how his own home is menaced by the spread of vice and disease because so many people are crowded together in wretched houses. They who are part of the crowd are not the only ones who must suffer. Some one who has been looking around with his eyes wide open, writes: "New York, by permitting congestion to increase unchecked, is to-day harboring and inviting every social evil. Could New York but realize the direct and indirect cost to the taxpayer for the work and institutions made necessary by preventable evils resulting from these deplorable conditions she might awake to the significant facts in the situation. Our statistics indicate and a practical investigation will confirm that some poor families work and exist in the minimum space required by law for one adult. Throughout one district entire households, old and young, male and female, well and sick, together with the inevitable boarder, crowd themselves into one, two or three rooms, in utter ignorance of any law on the question. Under such conditions every disease in the category of human ailments flourishes and strict morality is almost unnatural."

CONSECRATION OF BISHOP KINSMAN.

WILMINGTON, DEL., Oct. 28, 1908.

ST. SIMON and St. Jude's day of 1908 has become a memorable day for this diocese in the consecration of its third Bishop, the Rt. Rev. Joseph Frederick Kinsman. The day's services began with a celebration of the Holy Communion at 7:30 A. M. for all who desired, it being suggested that only those taking part in the service later, with the Standing Committee and diocesan clergy, should partake at the later Communion. Morning Prayer was said at 9:30 by the Rev. K. J. Hammond assisted by the Archdeacon of Dover, the Ven. C. H. B. Turner.

Promptly at 11:30 the procession moved into the church: the parish choir, the visiting clergy, a choir of seminarians from the General Theological Seminary, the diocesan clergy, the Archdeacons of Wilmington and Dover, the Standing Committee, special clerical friends of Mr. Kinsman, the attending presbyters, the Bishop-elect, the other Bishops, the Presiding Bishop. There were three divisions led respectively by the Rev. B. N. Bird, assistant; the Rev. A. E. Clay, vicar of Old Swedes', and the Rev. F. M. Kirkus, who was also Master of Ceremonies. Indeed, in thoughtful arrangement, in careful preparation, and in wise execution down to the smallest detail, the greatest credit is due to him for this service.

The processional hymn was 397, and the service began with No. 286. The Epistle was read by Bishop Courtney and the Gospel by the Bishop of Virginia.

THE SERMON.

After the Nicene Creed was said the sermon was preached by the Rt. Rev. Edward M. Parker, D.D., Bishop Coadjutor of New Hampshire, from the text, St. John 21:16: Feed My Sheep. He said in substance:

"When Christ delegated His authority to the Apostles, it was for the twentieth as well as for the first century. I do not need to prove the commission to this congregation. We rather ask: Who is fit to take up this work? And the ready answer is that of the second of the Gospels in this service; the man endued with power, who stirs up the grace given by the imposition of hands; a power not his own. He blesses you because of this power. But the first Gospel goes to the very root of the Episcopal Office. It emphasises the pastoral office of the Bishop, the tender care of God's people, and search for the lost. God gives authority, but it is a dreadful thing when we pride ourselves on it or on our personal ability, and forget that we are shepherds. We must tread closely in the steps of Him who loved the name Good Shepherd, and lived it. Administrative details must be administered and with prompt, business-like regularity. But these must not rob the Bishop of power to do his best work or prevent due care for the spiritual care of those committed to us. Laymen must look to their Bishop as a spiritual head rather than as chairman of diocesan committees. They can vastly help or hinder, according to their attitude in this. In so many ways can a zealous laity save him by giving their time to temporal matters. The diocese of Delaware may be small in territory, but God to-day is putting a great work before its Bishop, for which He will surely give strength and power if it is sought aright."

The Bishops of Massachusetts and Newark presented the Bishop elect, and the Testimonials were read; the Certificate of Election by the President of the Standing Committee, the Canonical Testimonial by the Hon. Edw. G. Bradford, the Certificate of Ordination by Archdeacon Hall, Consents of the Standing Committees by the President of the Standing Committee of New York, Consents of the Bishops, by the Bishop of New Jersey. After the Promise of Conformity, the Bishop of Central Pennsylvania said the Litany. The Bishop-elect then retired to the vestry room and put on the rest of his Episcopal habit, the choir singing hymn 660 as an anthem. He returned to the chancel step and knelt, receiving, in full view of the congregation, the "laying on of hands" by the Presiding Bishop, the co-Consecrators, the Bishops of New Hampshire and Pennsylvania, and all those already mentioned. The Presiding Bishop was assisted in administering the elements by the Bishops of Virginia, Massachusetts, Central Pennsylvania, and New Hampshire. The Offertory anthem was Acts 10:30, and Psalm 118:26, 29. The Communion hymn was 220, and the recessional 385. The music with competent leadership was of the first order; the church, with seats partly reserved and others free, was well filled, and the clergy and guests from out of town were hospitably entertained at luncheon in the New Century parlors by the parish of Trinity.

The attending presbyters were the Rev. William T. Manning, D.D., and the Rev. P. M. Rhinelander. The deputy registrar was the Rev. Charles Harris Hayes of New York. Twenty students from the General Seminary attended, and formed an auxiliary choir. The Rev. L. W. Batten, Ph.D., of New York, the Rev. T. G. Littell, D.D., of New York, the Rev. C. S. Abbott of New Jersey, were among the special guests, as were also the parents and sister of the Bishop-elect. The Rev. Messrs. Karcher and Weir of the diocese of Easton attended as representatives of the convocation of that diocese and its Bishop, he being prevented by a diocesan engagement from coming. There was a very full attendance of diocesan clergy; and among those from elsewhere were the Rev. Messrs. F. M. Taitt of Chester, Pa.; S. F. Hotchkin, T. J. Taylor, and T. J. Garland of Philadelphia; William L. Devries, Ph.D., of Washington; and G. R. Underhill of New Jersey. As the Bishop left the chancel, the president of the Standing Committee acted as his chaplain, and the Archdeacons of Wilmington and Dover immediately followed him.

A MEMORIAL SERVICE.

In the afternoon a number of visitors and others went to the "Old Swedes" Church, where, after Bishop Kinsman said a brief collect at his grave a memorial service for the first Bishop of Delaware was held in the church, the weather being rainy. The Presiding Bishop made the address.

He spoke first of Scandinavia's tribute to our Christianity in godly Swedes. He then referred to Bishop Lee's faithful half century of ministry, three of the years being as Presiding Bishop. There was peace under his rule, because tenacity was joined with gentleness and courtesy, and power of leadership was not lost in the sway of fatherly affection. Gathered more than twenty years after his departure from the Church Militant, we say our thanksgivings to God for him, and prayers in behalf of all the Church for which he lived and died. God's peace and love and home are his. God mercifully have us all in His keeping, and bring us home to Him by and by; through Jesus Christ our Lord.

At the close of this service Bishop Kinsman had a brief conference with his clergy and a prayer.

MEETS THE WOMAN'S AUXILIARY.

An important meeting of the Woman's Auxiliary was held on October 29th in Immanuel Church, New Castle. Begun with a celebration of the Holy Communion, the Bishop's first official act, by coincidence it was the same as that of Bishop Coleman just twenty years ago, the day after his consecration to the Episcopate. Nearly all the diocesan clergy were present, with Bishops Tuttle and Parker. There was a very large attendance of members of the Auxiliary, over two hundred. Noonday prayers for missions were said, the Presiding Bishop making the address. One of its rectors helped to shape by early association his manhood in the ministry, the Rev. Richard Wittingham, when in 1862 his parish adjoined the young deacon's charge. In the annual report of the Woman's Auxiliary of Missouri there always appears an anonymous contribution from New Castle, Delaware. With this pleasant introduction, the Bishop analyzed the missionary work of the Church.

MODERNISM AND ITS OPPONENTS.

[*Continued from Page 6.*]

Christ and His disciples knew more of the essence of Christianity than does Signor Prezzolini. In the fulfilment of His purpose two elements have to be combined which are often dissociated—the claims of the individual and the claims of society. It may easily be admitted that in certain ages and in certain places one or other of these elements has been allowed to predominate over the other. I cannot deny that among Anglicans individual freedom has exceeded obedience to authority which is social; and I venture to think that in the great Roman Communion authority has been permitted to dominate over individual freedom. There, to use the phrase of a learned German Catholic, "there has been something of congestion in the head." What I value in the Modernists is that they are striving to redress the lack of balance and to vindicate the rights of the individual. I do not deny that they, being men, sometimes overstate their aim; but I am less afraid of such exaggeration among them than if I found it among my own people, just because it redresses here what I believe to be an exaggeration, whereas among ourselves it would be an exaggeration of a freedom which is already exaggerated. What will be the outcome of the present movement I do not venture to predict; but I look forward with hope, because no part of the Church has denied in principle, though every part may have failed to regard in practice, the claims of the individual and of the society, in the perfect balancing of which the ultimate harmony is to be sought.

Fiesole, Oct. 9, 1908. HERBERT H. JEAFFRESON.

A HURRICANE AT TURKS ISLAND.

TURKS ISLAND is one of the small outposts of the Catholic Church, situated at the tail-end of the Bahamas, and very little known to the world, except to those few who have business dealings with its inhabitants. The Church has three centres of work and four churches for worship. The history of Turks Island is locally punctuated by its periodical hurricanes. In 1866 a very severe hurricane swept away almost everything from the island. All events that have happened since—births, marriages, deaths, etc.—are dated from the '66 hurricane. In '88 another hurricane visited the island, and afforded a fresh period of time. Now, in 1908, the elements have presented us with another period from which future events will be dated. No one who has not experienced one of these visitations can realize the awfulness of it while its fury lasts. On this occasion—September 10th—no one had any suspicion of its imminence. Cablegrams had intimated "disturbance" from the north. But this no one heeded as anything serious. The usual foretokens of sky and weather were absent. Not until a short time before was the scud observable in the sky, and most people were then in bed. The storm broke upon us at midnight, and continued for more than fourteen hours. The wind velocity registered 120 miles to the hour at the time when the wind-gauge was carried away. The scene at dawn, when peering through the jalousies of our shattered and battered rectory, was indescribable. The atmosphere had the appearance of a mass of living things—like conflicting hosts of glassy spectres—hurling themselves at each other, coiling and writhing in a terrific death-struggle. Huge branches of trees were hurtling in the air; roofs of houses, beams, shingles, sheets of iron, etc., were tossing in mid-air, and being hurled to immense distances. Cattle, horses, mules, and donkeys were at the mercy of the storm, and some were carried off to sea. The rectory was a refuge for many families of poor people, fleeing from their ruined homes. The strongest roofs and shutters were useless to protect the interior from the swamping rain. Beds and furniture were soaked with the inundation.

After the fury of the storm had subsided, news came to us of the effects upon the houses and property. Most of the little homes of the poorer classes were wrecked, and not a house had been spared some devastation. The working-gear and machinery of the only industry of the island were destroyed—the salt-ponds and salinás, the basis of Turks Island's existence—were lost in mud and flooded with water; rendered useless for many months to come; and the means of livelihood of hundreds of laborers are gone. The salt proprietors are heavy losers. Lighters and boats, sheds and mills, machinery and animals, have, for the most part, been destroyed. Scores of families are homeless and have lost their all. Once a roof falls, or is carried away by the storm, then everything in the house—clothes, bedding, furniture—takes flight, and is scattered for miles round.

Fortunately, no lives have been reported lost, excepting the crew and a few passengers on board of a large sloop from Hayti, that broke from her moorings and foundered in deep water.

The Church property has sustained much damage, but not of a very serious nature. We have two churches at Grand Turk, and both are fairly uninjured, excepting for broken window-sashes, and much needing repair and renewal in the interior. The greatest cause for anxiety is in behalf of the people who have lost their homes. At present they are being housed in public buildings, and temporarily supplied with food. The question of repairing and rebuilding the destroyed homes is one of great difficulty, and it is hoped that help will be forwarded to enable us to accomplish this work at once. And gifts of clothing, boots, underwear, sheets, etc., will be very acceptable. If marked, "*Clothing for relief*," they will be remitted the duty by Government. Any gifts or donations that sympathetic readers may wish to send out to us will be gladly received by Rev. H. E. Sampson, Rector of St. Thomas', Turks Island, diocese of Nassau, who will see that they are rightly employed.—(London) *Church Times.*

"PERHAPS the soul that has always the same amount of assurance about God, and of communion with Him, may have reason to doubt the soundness of the one, and even the very existence of the other. While the soul that rests on God's unchangeableness, because it is conscious of its own changeableness, shall learn habitually to look away from self, simply and uninterruptedly to gaze upon the Lord."—*Bishop Thorold.*

"IT IS NOT by searching thou canst find out thy God. Wouldst thou know the doctrine? then thou must do the will. Wouldst thou see God? then thou must be pure in heart."—*Dr. G. E. Matheson.*

BISHOP OF STEPNEY DECLINES A CANADIAN BISHOPRIC

Elected Bishop of Montreal, He Declined by Cable

NOVEL WAY OF ENDING A DEADLOCK

MONTREAL, October 31.

THE election of the Bishop of Stepney, Suffragan in the diocese of London, England, to be Bishop of Montreal, was the novel way in which the diocesan synod ended a deadlock between clergy and laity. Bishop Lang declined his election by cable, and the Synod will convene for a new session on November 24th.

The special meeting of the diocesan Synod, called to elect a successor to Bishop Carmichael, opened Wednesday, October 28th. There were two celebrations of Holy Communion in Christ Church Cathedral, before the business session began, the second, at 10:30 A. M., being crowded with the delegates, clerical and lay. Of the clergy who took part in the conduct of the service, the Rev. Arthur French of St. John the Evangelist read the Epistle, and the Ven. Archdeacon Ker the Gospel.

As soon as the business session opened, a discussion was begun which continued till the adjournment to lunch and afterwards till late in the afternoon, as to the interpretation of the canon respecting the lay votes. The canon requires that the clergy shall vote individually and the laity by parishes or cures. Dr. Butler proposed an amendment by which the laity should vote individually. It was contended that for the laity to be obliged to consult together before voting struck at the first principle of vote by ballot. After a lengthy discussion, Dr. Butler's amendment was rejected and the original resolution that the procedure should be the same as in the previous elections of a Bishop for the diocese, was carried.

A committee was appointed by the chairman, Dean Evans, to compose a resolution recording the deep sense of the loss sustained by the diocese in the death of Bishop Carmichael.

No decisive results were reached on the first day. Four ballots were taken up, the last being counted and result declared after midnight. The Very Rev. Dr. Farthing, Dean of Ontario, and the Dean of Montreal were those who had the largest number of votes. After the first ballot it was evident that Dean Farthing was the choice of the laity, on the second the lay vote being 29 for him and 15 for Dean Evans. On the third it stood 43 for Dean Farthing and 20 for Dean Evans, and on the fourth rose to 45 for the former and 17 for the latter. A number of other names received each a few votes, on the fourth ballot Principal Rexford of the Theological College having 15. The clerical vote stood:

First ballot—Dean Evans 27, Dean Farthing 12.
Second ballot—Dean Evans 36, Dean Farthing 15.
Third ballot—Dean Evans 38, Dean Farthing 25.
Fourth ballot—Both 35.

There was no election, as the number of clerical votes needed was from 50 to 54, according to the number of votes cast, with from 40 to 44 lay votes.

The Synod re-assembled on Thursday morning. After a fifth ballot had been taken it was seen that the situation was practically unchanged. Dean Farthing was still the choice of the laity, who had increased their vote for him to 54, while the largest clerical vote still went to Dean Evans, though never reaching the requisite number.

A new element was now introduced in bringing forward the name of the Right Rev. Cosmo Gordon Lang, D.D., Bishop of Stepney, Suffragan to the Bishop of London, England.

After the result of the fifth ballot had been declared, a conference of the House was held with closed doors. The public, who had been accommodated with seats in the back part of the Synod Hall, and among whom were a large number of ladies, withdrew, as did also the clergy whose names had been voted upon. The Synod then resolved itself into a committee of the whole in order to discuss the situation with a view of finding, if possible, a basis of agreement between the two sides of the House.

A sixth ballot was taken when the Synod resumed its labors after the adjournment for luncheon, but at the seventh, taken late in the afternoon, a large majority of both orders was declared for the Bishop of Stepney. Previous to the last ballot, the chairman, Dean Evans, in a short address to the Synod, had stated his intention of recording his own vote for that prelate.

When the result of the seventh ballot was made known the chairman asked that the vote for the Bishop of Stepney be made a standing, unanimous one. This was immediately acceded to by the Synod.

A resolution having been passed that communication by cable be made by the proper officials, informing the Bishop of Stepney of his election to the diocese of Montreal and asking his acceptance of it, the Synod adjourned till 2:30 the following day to await the Bishop's answer. In that answer, received next day by cable, the Bishop declined his election.

ADJOURNS TILL NOVEMBER 24TH.

After some routine business, and the usual votes of thanks, the Synod adjourned till the 24th of November, when the matter of electing a Bishop will again be taken up.

SOCIAL AND POLITICAL STUDIES.

By Clinton Rogers Woodruff.

Social Activities among Presbyterians and Congregationalsts.

III.

THE Presbyterians have taken a leading and instructive part in the discussion of social questions, giving their main attention to the labor question as requiring the most thought and attention. The General Assembly of 1904, appreciating "the increasing importance of the industrial problem, and realizing that the labor question is fundamentally a moral and religious question, and that it will never be settled upon any other basis," recommended that the Presbyterian Home Mission committee appoint sub-committees for the purpose of making a systematic study of the entire problem in their respective localities.

These committees were directed to coöperate with the newly organized Workingmen's Department of the Board of Home Missions, thus establishing, in connection with the organized Presbyterianism of every city in America, a board of assistants able to inform the churches with respect to the aims of organized labor, and to inform the workingmen concerning the mission of the church.

These committees were also requested to assist in the already successfully inaugurated plan of securing for the churches fraternal relationships with workingmen in their organizations, and to become responsible for the distribution of the literature issued by the Board both for the membership of the church and for the great mass of workingmen outside of the church, and to push aggressively whatever methods may bring about a more cordial relationship between the church and labor.

THE DEPARTMENT OF CHURCH AND LABOR.

The Department of Church and Labor of the Board of Home Missions of the Presbyterian church is personified in the Rev. Charles Stelzle, who came to the ministry from the ranks of labor and is a member of the Machinists' Union. This gives him a touch with workmen and an insight into their habits of thought, of the greatest practical value. He is also a "hustler," if we may use such an expression in connection with such work. He gets around among people. He knows how to meet and influence men. He is an expert with printer's ink. He carries on a correspondence school. He issues tracts and leaflets almost by the ton. Some idea of the man may be gathered from his "Thanksgiving."

"MY THANKSGIVING.

"For the joy of work. For the chance to hit hard—when necessary. For the goodness and the grit of the fellow who may disagree with me. For the test that shows wherein I may grow stronger. For the thought that each new day may be as the beginning of life. For the power of Christ, whom I serve. For the final victory, which I know shall be mine."

Mr. Stelzle's department includes a clearing-house, shop meetings, workingmen's mass meetings, a correspondence school in applied Christianity, a labor press bureau (through which the department speaks weekly to 10,000,000 through a syndicate of 300 labor papers); fraternal delegates to central labor bodies; labor conferences; lecture courses; free literature. To be sure, these are the usual propaganda channels, but Mr. Stelzle is the first to apply them to the solution of the vexed labor problem from the church's viewpoint.

The Boston *Herald* believes that when the Presbyterians established this department it established a precedent and "did the most statesmanlike thing to be chronicled in the history of American Protestantism during the past decade." This is "putting it pretty strong," as Mr. Stelzle himself admits, but it is a significant departure and merits the closest study of those who would get closer to the laboring man to bring him closer to the religious forces of the time.

The 1907 General Assembly, in session at Des Moines, devoted a session to this work, and the superintendent of the department made an address which gives a fair conception of his ideas:

JESUS CHRIST A SOCIAL REFORMER.

"Nobody can prove from Scripture that Jesus Christ was the advocate of any particular social system, and yet Jesus Christ was a social reformer. But will you note His method? He lived in an age when social conditions were infinitely worse than they are to-day. He denounced the conditions. He struck at sin, at evil, but instead of trying to change the form of government, He began to change the men. He applied certain fundamental principles to human society, which His enemies declared were turning the world upside down, and these principles will keep on turning the world upside down until this old world is turned right side up.

"Jesus Christ is the court of last appeal. No one denies His authority or His wisdom. Is it not a great thing to have such a Man as labor's champion? Other men have been brought forward as the representatives of labor, but the men who needed their message most of all paid no attention to them. Here is a Man to whom everybody will listen, even the oppressors of labor. Take your stand behind Him. Permit Him to speak for you. You need never again quote the political economist. Quote Jesus Christ. Ask Him to join your labor union. Invite Him to sit upon your platform. Take Him into your councils. If you do you are sure to win, for Christ is sure to win. If for any reason the capitalist or anybody else has taken Christ away from us, let us again lay claim upon Him, for He is our Man."

CORRESPONDENCE COURSE.

The object of the Correspondence Course in applied Christianity is to apply the principles of Jesus Christ to present day social conditions and to increase the efficiency of ministers in this connection. *A Study of the Modern City* is the textbook used.

Mr. Stelzle is authority for a statement that at a recent conference of ministers discussing the question of attracting workingmen to the church, several of the ministers declared that the number of workingmen in their congregations had grown from about ten per cent. to forty and sixty per cent. And that as a result of the Des Moines meeting the department had received invitations for similar meetings from trade unionist leaders in every part of the United States. The expenses are to be borne by the workingmen theselves and the topics to be discussed to be selected by the speakers. "In over one hundred cities in the United States the ministers' associations and the central labor unions are exchanging fraternal delegates."

These are a few of the facts which he believes go to show that labor is not drifting away from the Church, but on the other hand is coöperating with it. Some idea of the attitude of organized labor may be gathered from the following resolutions, adopted by the American Federation of Labor:

"WHEREAS, The Presbyterian Church in the United States of America, at its last National Convention officially established a Department of Church and Labor for the express purpose of making a systematic study of the labor problem; and

PRESBYTERIANS AND THE FEDERATION OF LABOR.

"WHEREAS, It is part of the plan of this department to appoint in every industrial centre special committees that may become experts in their knowledge of every phase of the labor movement, so that they may inform the churches with respect to the aims of organized labor; therefore, be it

"Resolved, That the American Federation of Labor, in convention assembled, indorse this new and significant movement in the Presbyterian Church, and we further recommend that central labor bodies coöperate with this department and with its subcommittees in every way that may be consistent, in order that the church and the public at large may have a more intelligent conception of the conditions and aspirations of the toilers.

"Resolved, That the American Federation of Labor recommends that all affiliated state and central bodies exchange fraternal delegates with the various state and city ministerial associations, wherever practicable, thus insuring a better understanding on the part of the church and clergy of the aims and objects of the labor union movement of America."

THE CONGREGATIONALISTS.

The National Council of Congregational Churches has a labor or industrial committee to inform and interest the Congregational bodies in the social and moral phases of industrial conditions and relationships, and as opportunity offered, to apply to them Christian ideals and spirit. This action was taken at the suggestion of the standing committee on labor organizations of the Massachusetts General Association. The appointment of similar committees has been initiated in the associations of other states to serve as auxiliaries to the industrial committee of the National Council to these ends:

To help toward a better knowledge of industrial conditions,

and of the spirit of the churches, especially in their own locality.

To come into sympathetic relations, as far as possible, with labor, organized and unorganized.

To help just and wise movements among workingmen, which mean physical, social, and moral betterment.

To seek affiliation with humanitarian and religious bodies having similar ends in view.

And to keep the labor committee of the National Council informed as to the conditions found and the efforts made to promote the well-being of the industrial part of the community.

"THIS QUESTION HAS COME TO STAY."

In the words of the committee: "This question has come to stay. It cannot be blinked at or waived aside, no amount of religious activity or practical religious helpfulness can solve it, nothing short of justice by and justice to capital and labor alike can reach the case."

The committee has been organizing its work, and is to hold "industrial conferences" with representative leaders and employers, annually, if possible, in various sections of the country. The programme which the committee proposes to follow in its investigations, while it includes many points likely to be discussed in these conferences, is of wider scope and is here reproduced as a map of the whole field, that it may be serviceable to others:

1. Child Labor: Comparative study of legislative regulations of various states. Prevalence of child labor in mines, textile industries, manufacturing industries, etc. Physical and moral effect of child labor.

2. Organized Labor: Its prevalence and rate of growth. Its necessity on industrial grounds. Its excesses. Its relation to Christian ethics.

3. Immigration: The character of our immigrants. The localities and industries most frequented by them. Their effect upon our social and industrial system. The best means to assimilate them.

4. Industrial Organization: Industrial growth. Industrial friction. Conditions of industrial harmony.

5. Socialism: Utopian Socialism. Practical Socialism. Socialism and Christianity.

The secretary is the Rev. F. W. Herrick, Ph.D., and among the members of the committee are Dr. Graham Taylor of the Chicago Commons, President Tucker of Dartmouth, and Dr. Washington Gladden.

COMPARATIVE EXPENSE ACCOUNT.

I AM going to ask the pardon of a good many people before I write what I have in mind; I am going to ask pardon not for the subject, "God forbid!" but for the way in which I am going to say it.

I do not know whether this will make it any more palatable or not; it may sugar-coat the dose to some, but if my diagnosis is correct, it is the medicine you need, and how you take it is of small moment, so long as you get it.

I want to ask the men in this community how much they have spent in the last year on cigars, cigarettes, theatre tickets, club dues and dinners, whisky, and the like?

I want to ask the women how much they have spent in unnecessary dress, finery, matinees, bridge-whist parties and prizes, etc.?

I want to ask the young men and the young girls how much they have wasted in ribbons, candy, soda water, and the like?

All of these are very natural and simple purchases, and most people fancy necessary expenditures. Well, let us admit that they are; but I desire each of you to make a rough calculation of what these things have cost you in the last twelve months; of course some of the accounts will be larger than others and that rests entirely with the individual as to whether he, or she, can afford to spend that much on such things.

Now after you have these amounts all clearly set down in your mind, just place it off to one side and then make another calculation just as carefully. How much have you given in the last twelve months to have the Gospel of Jesus Christ and the Word of God read and preached in this community?

Just figure up these two columns and I am satisfied you will be astonished to see how little you have given to this, the greatest privilege which you have of helping yourself, your family, your country, and your friends.

Did you ever stop to think what would happen if the churches closed their doors and the Christian workers ceased their labors? I can tell you. Christianity fits men to become self-governing; close the churches and you will soon close the Republic, popular government would come to an end, and in a very short time you would have a despotism. Take the Church from the despotic government and you would have nothing to hold up and strengthen the hands of those charged with the responsibility of maintaining peace and order; rapine, robbery, and murder would run riot in this beautiful land of ours, rapidly and with terrible potentiality; and those of us who survived would become like the old "feudal-barons," fighting to keep what we had and also fighting to take what we wanted; simply human wild beasts, animal strength and force being the only law.

For fear you may fancy I am drawing or rather overdrawing this picture, I want to quote to you here what a very great man has said on this subject. So well equipped is this man that to-day he is the standard-bearer for one of the great political parties as its candidate for President of these United States. He says:

"No man can study the movement of modern civilization from an impartial standpoint and not realize that Christianity and the spirit of Christianity are the only basis for the hope of modern civilization and the growth of self-government. The spirit of Christianity is pure democracy. It is the equality of man before God, the equality of man before the Law, which is, as I understand it, the most God-like manifestation that man has been able to make."

Now if this man is correct, and I am satisfied that he is (history proves him to be so), and if the spirit of Christianity is the equality of man before God and the Law, we want it, we want it whatever the cost, and we want the best teachers and instructors in the cult; we want the finest places to hold the people, who come to be so instructed. Is this true or not?

Now we are greatly blessed in this community; we have fine places to hear the instructions, we have more, we have fine instructors; but they must be paid and the places must be kept up. These things are of vastly more importance to you and your homes and your children than the vain things mentioned before as costing us so much.

I am making an appeal to you; just run over those two columns of yours we have been speaking about, and see if you cannot take a little, mind you only a little, off of one of them and add it to the other. I am not judging you, my friends, for not giving more for God and Christ's work. I am judging myself lest God judge me. I am telling you how to judge yourselves, lest God judge both you and me. Believe me, and try what I have suggested, and you will find yourself happier, your duty simpler, your prospects clearer, and your path smoother. And you will find another thing: your ideas and your character will be higher and yourselves more holy; that proud and selfish heart will pass out of you and you will set yourself calmly to do God's work, by giving of your substance to support His work here on earth, decently and with proper honor and majesty.

"If the laborer is worthy of his hire," then the compensation of God's ministers should be without stint; and the fittings and appointments of His House should be in accord with the means of the community and their ability to honor the Great Spirit, who has placed His Name there. Are they in such proportion, and if not, whose fault is it?

AT THE LATE Church Congress in England, the president said that he had just received the following note from a working man: "My Lord Bishop: One word from you will wipe out a belief erroneously believed by the majority of my fellow-workmen assembled here, that the Church of England is state-paid, and that its Bishops and clergy are supported by state funds. I know myself that it is not so; but favor me, my Lord, by a statement from the chair that all men may be convinced of the untruth of their ideas concerning our beloved Church." "Yes," observed his Lordship, "that good friend of ours is perfectly right. There is not (he continued) a single clergyman of the Church of England who gets a farthing from the State. There may be chaplains of workhouses and chaplains of hospitals, and clergymen holding public appointments like that who are paid out of public funds, just as a doctor is paid, but no beneficed clergyman gets a penny from the state. For my own part, I not only do not get a penny from the state, but I never got a penny from tithe. I have been supported mainly by the people to whom I have ministered, and I never in my life was able to defray my ordinary expenses from my official income (and I cannot do so now) with the single exception of the time when I was supported wholly and entirely by the people to whom I ministered."—*Pittsburgh Church News.*

THE CHURCH OF SWEDEN AND THE LAMBETH CONFERENCE.

By G. Mott Williams,
Bishop of Marquette.

IT is hardly possible at first to grasp how large a result may come from the visit of Rt. Rev. Dr. Tottie, Bishop of Kalmar, to the Lambeth Conference. Dr. Tottie has peculiar qualifications for such an embassy as he there undertook. He has spent twenty-five years at Upsala, as student, professor in the university, and Dean of the Cathedral, and has made great researches into Church history both general and local. He distinguished himself some years ago by an excellent monograph on the life of Bishop Jesper Swedberg (the father of Emmanuel Swedenborg), in his time the greatest patron of the Swedish churches on the Delaware. In that work Bishop Tottie showed himself very familiar with much of our colonial history.

Bishop Tottie's father was for 25 years Swedish and Norwegian Consul General in London, and for twelve years had his son in England with him during his school vacations. Accordingly it is no surprise to find the Bishop a most excellent and idiomatic English scholar, able to communicate freely with any committee desiring to consult him. Aside also from his learned services, he has great charm of manner, and seems to be very earnest in promoting the spirit of Christian fellowship.

The writer was a member of the Lambeth Committee which dealt with questions concerning the Swedish Church in 1897. Death had removed many important members of that committee before the reassembling of the Lambeth Conference again. I had not expected the reopening of the subject at the Conference, but had planned to visit Sweden for research and to make acquaintances which might later assist in dealing with Swedish questions. Dr. Tottie's presence at the Conference was a great and pleasant surprise to me, and we were together as much as time permitted. As I had had occasion to deplore how little American and English Churchmen really seemed to know about Sweden, I found him also obliged to admit that Swedish Churchmen, with, of course, important exceptions, are very badly informed about us. He explained that students in Sweden follow one of two courses of study, a modern language course and a classical course. The clergy all take the classical course and hardly any of them know English. Hence misconceptions of our true position are as common in Sweden, as are misunderstandings of their teachings and customs among us.

It was a considerable shock to find that the resolutions of the Lambeth Conference of 1897 had never been communicated to the Church of Sweden. Such cavalier treatment renders the action of the King of Sweden, and the Archbishop of Upsala, in sending Bishop Tottie, doubly friendly and conciliatory.

I was able to offer Bishop Tottie some small politeness while in London, which he repaid a hundred fold. I had not at any time intended to remain in London through all the Conference, but did remain much longer than I had planned because of him, and because my assistance was required on the committee which consulted with him. I saw the report complete and then left for Sweden, visiting Gothenburg, Stockholm, Upsala, Visby, Kalmar, Lund, and Malmö. The delights of this trip cannot be told here. I visited several of the Cathedrals, which are all so much like our own churches that our service could be used at their altars without any addition or subtraction from their arrangements, and where our people would feel natural and at home, even though some might think things looked a little "high Church." But my crowning pleasures were a day in the Royal Library at Stockholm, fairly buried in books and pamphlets on Swedish history, and a visit with Bishop Tottie at his summer home of Ljungbyholm, about twelve miles from Kalmar, where he entertained most delightfully our entire party.

The duties of a Swedish Bishop differ so considerably from those ordinarily undertaken by us that they all have time to be parish clergymen, though not without assistant clergy. Bishop Tottie's parish, though he is Bishop and a public councilman in Kalmar, is in the country, and he occupies his country parsonage in summer. I had no camera with me, or I should have taken several pictures of all the surroundings of the church and parsonage.

The church, like all Swedish country churches, is massive but severely plain, there being no ornamentation except over altar and pulpit. The perpetual whitewash of these churches is a little trying. There are two houses for the clergy and a third building very much like them, and possibly used for domestics and storeroom. All these are arranged as three sides of a court open to the south. The people of the North do not love a north exposure. Some churches have no opening at all to the north.

All these houses are of wood, one story and a vast attic finished into chambers, and are very large on the ground. One seldom sees so large a floor plan in America.

The Swedish country houses are all furnished in a severely plain style, no carpets, and little ornament. The table fare is most abundant and delightfully served. There were strawberries in mid August. I have been languishing for Swedish cream and butter ever since, and hope to get an opportunity to drink their coffee again.

The province where Kalmar lies is toward the southeast, and the national Church has complete control. There are practically no dissenters, and the Bishop is a very great person in people's eyes. When we halted at Gothenburg for a day, Bishop Tottie passed through on his way home, and called at our hotel. He called immediately when we had reached Kalmar. Both these visits greatly raised our importance in the eyes of the community.

The Bishop took us one day to one of Sweden's greatest antiquities. His own church has an exceedingly ancient fragment remaining, now the vestry room. But several miles away lies Hagby church, one of the few round churches remaining known as a fortress for border defence before the first English missionaries came to Sweden. It must go back, in the circular part, to the eighth century. Fortress first, then fortress-church, then simply church, one can still see where the women and children were hidden when the horn blast called the men together to defend the consecrated walls. The winding stairways in the wall and the ladders in the roof make me dizzy yet.

There are a great many important facts in Swedish history yet to be published, and some matters the Bishop agrees require reëxamination. This his acquaintance at Upsala will enable him to have properly done.

We have sworn friendship and agree to correspond. If God spares our lives, we both, at fifty odd, ought to be able to do something toward better understanding.

The Swedish Church does not stand still. It draws nearer to us of its own notion with every change. We need not drive it, and must not try to. But we must remember to keep our friendliness well to the fore. For no Church on earth looks and acts so like our own as the Church of Sweden. They have kept their hold on the people more universally than the English Church. Their clergy, on the whole, are our superiors in education, and, as far as I can judge, excel us in the pulpit.

As for their Bishops, no one less than a great scholar is ever chosen, and the thoroughness of their visitations appealed to me greatly. There seems considerable likelihood that Confirmation with the laying on of hands, now largely practised without rubrical directions, may become the official form, and that the Bishops may have increasingly more to do with it. At present, I understand that the authority to confirm is explicitly contained in the letter of orders placed in the priest's hands at his ordination, as his functions are there very fully described. The giving of these letters is a feature of the revised ordinal of 1894, a great improvement on that in use since 1809.

Our Lord spoke of a Broad Way, but He never praised it. The one He recommended was the Narrow Way. A sensational preacher who once attracted crowds in New York City, until he was preached out, speaks of a Broad Church—and he recommends it. This Church is so broad that it includes vast multitudes who care about as little for the Gospel as Madison Peters cares for Christ's definition of the Church. His way of voting creeds out of the Church and out of religion is indicated by the following deliverance: "The coming church must of necessity be either broad or get out of the business. There is to-day a church outside of the Church. This fact accounts for the world growing better, although church-going has fallen off. Jesus, with His largely human scope, is claiming many good men and women whose souls of love are blossoming into deeds, who are too busy to battle about creeds, but count that church theirs which does the most Christ-like deeds." Now, the Church that does the most Christ-like deeds is the Church that believes; but just how a church can believe that has no creed is a puzzle to all intelligent Christians except those who belong to this "broad church." Men who can lie down at night with one creed as their pillow and awake next morning to find another under their heads are not the kind of preachers to tell us what to do in order to be saved. It is easy to banish the word "narrow" from the Christian's vocabulary; but it had an honorable place in the Saviour's dictionary and is not obsolete yet. Some know what it really means; others do not.—*The Lutheran.*

THE HEART OF A CHILD.

O, for the heart of a little child,
Simple and sweet;
By pride of intellect undefiled,
At Jesus' feet.

O, for the heart of a little child,
Looking in love
Into the face of its Saviour mild
Bending above.

O, for the heart of a little child
In rapture raised
Unto the Father's Throne, reconciled,
Glad, nor amazed.

H. G. A.

A MAN OF SORROWS AND ACQUAINTED WITH GRIEF.

BY ROLAND RINGWALT.

IN that wonderful chapter of Isaiah these words apply with such direct force to our Lord that we may forget their wider application. The unselfish seek out the sorrows and griefs of others that they may relieve them; the malicious deliberately try to cause sorrow and grief; the active and efficient, whether selfish or unselfish, learn a great deal about sorrow and grief as part of their life schooling. One may keep away from a tear-provoking play or leave a pathetic novel unread, but the realities of life compel attention. Before anything can be learned its darker side has to be studied, and innumerable proverbs such as "taking the rough with the smooth" or "the ups and downs of life" illustrate this. Probably nineteen out of twenty young people think that the test of strength is "what can he do?" and probably nine out of ten older persons would prefer the test, "What can he endure?" Such terms as "grit" and "backbone" are in hourly use. The Calvinist talks of "final perseverance," and the pugilist claims that his friend can "stand punishment." Just as we look for marks on the hands of those who have done a great deal of rough work, we look for lines on the foreheads of those who have undergone continuous mental friction.

The average boy admires a successful general more than he admires anyone else, but if he wants to be a general he does not know what he asks. He may draw from popular books some faint idea of the exposure of the march and the peril of conflict, but the better these accounts the more misleading they are, for they turn the mind from the real endurance of the commander. The genuine soldier may enjoy his laurels so much that he does not grudge the price, and yet he will admit that he paid a high price. It is no light ordeal to pass youth under a stern discipline; to be menaced with public disgrace for trifling follies; to be constantly under the orders of those who may be as far below the junior in mind as they are above him in rank; to have life's motions governed by an authority that may be stupid, spiteful, or partial; and to know that every fault or error will be the occasion of delight to the men in the ranks.

As the subaltern rises he is less likely to be confined to barracks or to be publicly reprimanded, and yet his responsibilities increase. If he blunders his very prominence may necessitate a court martial or provoke a debate in Congress. A serious error of judgment may bring on a war, sternness arouses a volley from the newspaper, laxity of discipline gives offence to the War Department, officers who are not qualified for their posts and yet not bad enough to warrant dismissal try the veteran's soul. What must Wellington or Grant, Von Moltke or Stoessel have borne?

Manly pathos sounds in the words of Faraday, "The world little knows how many of the thoughts and theories which have passed through the mind of a scientific investigator have been crushed in silence and secrecy by his own severe criticism and adverse examination; that in the most successful instances not a tenth of the suggestions, the hopes, the wishes, teh preliminary conclusions have been reached."

Once read, such words cannot be forgotten by any man who a tenth of the suggestions, the hopes, the wishes, the preliminary be in every intellectual life hasty advances followed by mortifying rants; assaults that do not carry the breastworks; long hours on post with frequent challenges in the dark; mutinies against laws that had, in the long run, to be obeyed; wearisome routines that seemed to end in nothing, and yet were necessary to the execution of a plan. Every summer brings the old question, "Why do so many bright young fellows turn out second-rate or third-rate men?" and many a failure can be traced to lack of endurance. There is a mental as well as a spiritual warning in the saying that he who endureth to the end shall be saved. Newton and Watt, Stephenson and Ericsson, were not carried to their skies on flowery beds of ease.

Perhaps an increasing number of people admire explorers more than generals or inventors. The true explorer must be able to endure the loneliness of a monk and the hardships of a beggar; he must be as ready for danger as a soldier and he must be able to work like a slave. Granting that the forest, the mountain, the river, and the desert have their treasures to show to him who seeks them, yet the separation from friends, libraries, newspapers, from all that makes up civilization is no trifling price to pay even for some light in darkest Africa. When college boys after a week or so in a tent or a fishing boat talk of "roughing it, "they are jesting about a few slight hardships from which they could have escaped in an hour's time. The long days of hardship in the wilds, the absence of any society higher than that of a native guide, the mingled thoughts of perishing in a wilderness and of coming home to see the graves of the dearest, are realities, and he who faces them can believe that the sun went down upon Abram, and a horror of great darkness fell upon him.

No one will seriously agree that anybody makes a great fortune easily, and the trials of business life are more or less known to those who have never been in commerce. In a country of widespread suffrage nearly everybody knows something of political cares and sorrows. Swift grimly likened prime ministers to professional jumpers, and said that the most agile fall sometimes. The disappointments of business and politics, the difficulty of keeping the wealth or power that has been gained, the echoing dread of Ecclesiastes that there must be a successor, "and who knoweth whether he shall be a wise man or a fool?" surely the men who have gone through all this have learned to endure, and without a great deal of endurance they could not have gone through it. Army lists keep alive the old military names, while business names are not kept in the national archives. But let us suppose that a manufacturer made a small fortune during the war of 1812 and lost it all before 1824; that his son made a good start in business and was ruined by the crash of the United States Bank; that his grandson was prosperous in 1856 and swept away in 1857; and that the family suffered again in the collapse of Black Friday, and again in 1893 and 1907, that family has endured wounds for which there are no promotions or pensions.

"A man of sorrows and acquainted with grief." These words bring before us the Divine Man, the Incarnate Redeemer, who hath borne our griefs and carried our sorrows. We may also see in them the inspiring force of thousands of unselfish lives, of sympathetic and kindly lives whereof the world was not worthy. But of necessity every man who is a man and not a weakling, every man who strives for any of earth's prizes, is a man of sorrows and acquainted with grief. He cannot help it. As a-Kempis said, If we do not seek the cross it will seek us. We cannot do anything worth doing without learning that the fox-hunter respects only those who are in at the death, that the college has no rewards for those who do drop out before the final examination, that it takes more than a maiden speech to win the lawn-sleeves or the ermine. The coldest heart must admit, as a mere result of every day experience, that the world is full of hammers, and that only anvils can stand the test. But warm hearts and devout souls find that in lightening the sorrows of others they forget their own; that in feeling another's woe their personal griefs are no longer heavy. Sorrows and griefs are part of the round of existence; the man who fails has the pangs of chagrin, the man who succeeds has the weight of responsibility. But to rise above the personal and the private, to help those who are afar off and those who are nigh, this is to follow the glorious ideal of bearing others' burdens and so fulfilling the law of Christ.

UNTIL I went to the Orient I did not realize the immense importance of foreign missions. We have got to wake up. We are not all there is in the world. There are lots of people besides us, who are entitled to our money and efforts and sacrifices. You cannot study the nations but you will realize that Christianity is the hope of modern civilization, for Christianity is the true democracy. The development of civilization in the Philippines depends upon the development of the power of the churches in the islands. The influence of the people in the different churches upholds the hands of the civil governor for the maintenance of peace and order. I am talking practical facts upon the effect of religion on government, and I know what I am talking about.—*William H. Taft.*

Helps on the

Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT.—*Bible Characters*

BY THE REV. ELMER E. LOFSTROM

EZRA, THE SCRIBE.

FOR THE TWENTY-SECOND SUNDAY AFTER TRINITY.

Catechism: XXIV. Outward Benefits. Text: Isa. 40:8.
Scripture: Ezra 9:1-15.

THE last few lessons have been about Daniel. Between Daniel and Ezra there is a period of eighty years. A short summary of the course of events may help to make things clearer. The "70 years captivity" came to an end 538 or 536 B. C., not long after the taking of Babylon by Cyrus. It is said that Cyrus ordered the Jewish Scriptures read to him, and when he heard that wonderful prophecy of Isaiah (44:21 to 45:13), written over 150 years before and yet mentioning him by name, he issued a decree giving all the Jews who cared to do so permission to return to Jerusalem. He also commanded those who did not go to assist those who went with gifts of treasure and cattle. He himself gave generously, and restored the sacred vessels taken from the Temple by Nebuchadnezzar. Zerubbabel, a prince of the house of David, was found to lead them, and about 40,000 went under his leadership to Jerusalem. This constituted the first return.

As soon as these Jews reached Jerusalem, they erected an altar to God upon the site of the old altar. They then set about building homes. In the second year they began the rebuilding of the Temple. The Samaritans offered to help in this work and their assistance was refused. They thereupon began doing all they could to hinder the work. The new Persian king was influenced by the Samaritans to issue an edict which delayed the building of the Temple for many years. Then Haggai and Zechariah roused the enthusiasm of the people, and the work was again begun, and the Temple was finally completed in the sixth year of Darius (515 B. C.).

Fifty-eight years have passed since then. During this period, such references as we find to the Jews in exile show that they were prosperous and contented. Of the Jews at Jerusalem during this time, there is an ominous silence. When that silence at last is broken to tell of the work of Ezra and Nehemiah, we find them in a wretched condition, spiritually as well as physically. It was the dream and prayer of all devout Jews who were in exile that they might some day be permitted to return to their own land and the Temple. Yet all those who had returned up to this time had found in the realization of that hope, for which they had hazarded a long and dangerous journey, only disappointment and failure. Yet the fault was their own. The realization of their hope was really quite as great a blessing as they had supposed. But spiritual blessings cannot be appropriated like so much wheat and barley. The blessing was not merely a matter of place and privilege. The very Temple of God cannot bless those who come to it in a spirit of disobedience and profaneness. The returned Jews had been disobeying the commandments of God, and as a natural outcome, had grown to neglect the services of the Temple. They were living in the very presence of the blessings for which they had yearned, and yet failed to appropriate them.

God was still faithful. He yet loved His wayward people. Almost eighty years had passed since the "end" of the exile. It was time for new opportunities and new calls. Ezra the priest, who was also "a ready scribe in the Law of Moses," was the instrument chosen for bringing to them the new opportunity. He was at Babylon. Having learned of the need, he first "prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments" (Ezra 7:10). He must have been a man of some influence in Babylon, for he secured from Artaxerxes Longimanus a commission giving him the civil authority required to go to Jerusalem and restore things.

The king and his counsellors contributed generously towards the expense of the expedition. The Jews who could not go claimed a share in the enterprise by helping with their offerings, so that when the expedition was ready to start there was a fund of something like $6,000,000 in money and vessels of silver and gold. Yet Ezra would not ask for a guard, because he had told the king that the Lord God would prosper the undertaking. He therefore was ashamed, he says, to imply any doubt as to the sufficiency of God's protection. This act of faith shows us that he was a man of high ideals and of true faith. That his trust was not misplaced is shown by the fact that the company of 1,500 men, hampered by women and children and much substance, carried their precious treasure through four months of travel among the dangers of a route notorious for its robber bands. Ezra was not only an inspiring leader, but one with some practical ideas, for at the beginning of the journey the treasure was weighed out to the priests, and when they had arrived at Jerusalem, the order of the march was maintained until a full accounting had made been thereof. Ezra was then ready to take up the work for which he had come. It is here that the appointed lesson takes up the narrative.

Without waiting to be summoned, the princes seem to have come to Ezra to give some account of the causes which had led to the present condition of things. They ascribed the cause of the trouble to the fact that one of the practices forbidden by the Law of God had become general. Princes, rulers, priests, Levites, were all alike guilty of the sin of intermarriage with the heathen people about them. This had been forbidden for a good and sufficient reason. It was not an arbitrary prohibition. It had been forbidden because it would surely endanger their loyalty to the great truth which had been entrusted to their keeping (Deut. 7:1-4). Their troubles, and the neglected Temple, were a silent but eloquent witness to the truth of this fact.

The conduct of Ezra, which is described (verse 3) was a striking way of arresting attention. He sat with bleeding head and face and in an attitude of great sorrow and penitence until the middle of the afternoon. There had gathered a great crowd, and conscience had begun to work in many hearts, so that there was no lack of those who joined with the aged priest in the signs of repentance. At the time appointed for the offering of the evening oblation (3 P. M.), he commanded silence, and then led the devotions of the people. In these he confessed for them the sin which they must repent and forsake. His prayer is eloquent with the remembrance of God's former mercies. It rehearses His patience in sparing them from utter destruction for the present that they might have a chance to repent. He shows that God's love has still followed them, and has given them another chance and another "tent-peg" (translated "wall") with which to strengthen the dwelling which they make for the Lord God. This new tent-peg was the new company which had come to them. Their coming gave to those backsliders a new realization of the value of the opportunities they had been neglecting. The fact that these others had been willing to brave the hardships of the long journey to have that which they had been despising, made them ask themselves if they had not been making a mistake.

It would be well to emphasize the lesson which is brought out by the fact that the coming of the new brethren resulted in the conversion of the old. Those of us who are living in parishes where we have all the advantages of uninterrupted services and sacraments would never neglect them if we could understand how our privileges would be prized by some of those who are less fortunate than ourselves in this respect.

There are many who would give all they have if they could have the privileges which are so freely ours, and to which we are so often indifferent.

The result of Ezra's coming was that the Jews who had been at Jerusalem repented and forsook their sin. It was a two months' task to divorce all the heathen wives, but it was done. Ezra seemed to be able to inspire the people with an enthusiasm for righteousness which made them go to the extreme of reparation. He was an evangelist who stirred up a mighty revival in Jerusalem. But the work of the evangelist needs to be followed by the faithful leadership and careful instruction of the parish priest. This seems to have been lacking, and our next lesson reveals the holy city thirteen years later in a still more pitiable condition. But they had not returned to the old sin which they had given up. Perhaps the sincerity of their repentance was thus tried, and the troubles which came upon them may have been a punishment for the sins which they had committed. As the way from God is by many downward steps, so the return involves many things. Slowly and surely a righteous remnant was being trained to keep alive at Jerusalem the faith in the one true God. The work of Ezra must be followed by that of Nehemiah.

LOVE is the soul of Christianity, and suffering is the soul of love. His promises are sufferings, His beatitudes are sufferings, His arguments to induce men to follow Him are sufferings.—*Selected.*

LITERARY

RELIGIOUS.

A more delightful theological treatise than *The Future Life and Modern Difficulties*, by F. Claude Kempson, has rarely left the press. Its title is not sufficiently affording in the matter of notions of the scope of the book, which really covers in the most satisfactory manner the whole field of fundamental religion. Apologetic in its purpose, it is none the less amazingly constructive and instructive.

The purpose of the author is to show that science and religion, or rather natural science and theology, cannot come into actual conflict, since they treat of different subjects, and when approaching the same subject do so with a difference of both purpose and method that are equivalent to a difference in the subject itself. In short, that if Natural Science is no help to us in accepting belief in a future life, it is at the same time and by reason of its nature no hindrance. The author's standpoint, being, as he is, both a parish priest and a university professor, is particularly felicitous for the purposes of his book.

But the chief charm in this remarkable book is the rarely successful effort to write a popular book of theology, actually succeeding. In the effort to find books treating of important doctrinal matters in such a manner that the unlearned may grasp them, vast energy is dissipated by those who have the responsibility of the people's instruction. The *compendia* are too compact, the others are too profuse, while both are wont to assume a familiarity with technical terms and methods which only the few possess. The author of this work has hit upon the happy medium. He explains methods of reasoning, he defines terms with definitions that do not "muddy the wells of wisdom," he at all times dispenses with needless padding and makes the skeleton of his mental processes sufficiently apparent to his reader, and all in the most attractive literary style, so that the notion of a dry subject never presents itself. The Church has need of such books. [E. P. Dutton & Co., $1.25 net.]

It is announced in *The Church Record*, the diocesan paper of Minnesota, that there will shortly be published a volume of some 400 pages concerning the history of the Church in Minnesota, written by the Rev. G. C. Tanner, D.D., subscriptions for which at the rate of $1.50 per copy are now invited and should be sent to the chairman of the committee, Rev. William C. Pope, 51 Twelfth Street, St. Paul, Minn. We should hope that there would be abundant response to this request so that there might be no financial difficulty in connection with the publication of the volume. American ecclesiastical history, and particularly that of the pioneer days in the Middle West, is none too plentiful, and the generation of those who know the work at first hand is rapidly dying off. Minnesota has been the seat of some of the best missionary work in the American Church, the memory of which ought to be carefully preserved.

Among recent announcements of forthcoming new books made by Thomas Whittaker, incorporated, New York, is the last volume of *Mission Preaching for a Year*, edited by the Rev. W. H. Hunt, and contributed to by eminent preachers of the English Church, including the Bishop of London, Scott Holland, Archdeacon Sinclair, and others. This volume covers the Sundays from the 21st after Trinity until Advent and includes also a number of sermons for special occasions. A new book by the Bishop of London, entitled *The Love of the Trinity*, consists of Mission Sermons preached by the Bishop during the past year. They follow very largely the plan of his well-known *The Call of the Father* and *A Mission of the Spirit*. There is a new edition of *A Priest to the Temple: or, the Country Parson*, a famous classic, by George Herbert. The Bishop of North Carolina, the Rt. Rev. Joseph Blunt Cheshire, D.D., has added an Introduction and valuable Notes. It has been well said of it, that for beauty and truth to nature and for its combination of the ideal and practical, it has not its equal in religious literature. Mr. Whittaker includes also a new Sunday School text book by the Rev. H. H. Oberly, D.D., whose Sunday School Instruction Books are very well known in current practice, entitled *A Fundamental Catechism for Young Children*. In this it is sought to teach by rote the foundation principles of the Christian Religion in language that will need no revision later. The admirable principle of appropriating a sufficiency of the question in the answer to complete the statement of thought is carried out in the little book.

The Church Year. Studies for the Sundays, Sacred Seasons, and Saints' Days of the Christian Year. By the Ven. W. J. Armitage, M.A., Ph.D., Archdeacon of Halifax, N. S. With introductory note by the Rt. Rev. William Boyd Carpenter, D.D., Bishop of Ripon. London, New York, and Toronto, Henry Frowde, Oxford University Press, 1908. Price, 3|6 net.

The object of this excellent little book is chiefly devotional. The writer calls attention to the great spiritual truths contained in the Prayer Book and seeks to awaken a deeper interest in the rich treasures of devotion which the Christian Year provides. Historical, or critical, or liturgical questions are not prominently discussed, yet the book contains much useful information in regard to Church customs, and advocates throughout sound Church principles, while the author brings together quotations from various writers to brighten, illustrate, and enforce each lesson.

The Love of the Trinity. By the Right Rev. Arthur F. Winnington Ingram, D.D., Lord Bishop of London. New York: Thomas Whittaker, 1908. Price, 60 cents net.

These twenty-four addresses were delivered by the Bishop of London in the course of the Central London Mission conducted by him last Lent, and are reprinted verbatim from stenographic reports with a preface by the Bishop himself. Like everything else he has written and spoken, they are in the highest degree original and stimulating, and are addressed to the every-day needs of every-day men and women. As the title indicates, the central thought is the love of the Trinity, as expressed in the Incarnation, the Atonement, the Resurrection, the Church, and the Sacraments.

SUNDAY SCHOOL LITERATURE.

A Manual of Missionary Methods for Sunday School Workers. George H. Truel. Published by the Sunday School Times Co., Philadelphia. Boards (about) 50 cents.

The religious world is waking up as never before to the supreme importance of missions, *i.e.*, to the real meaning of the Master's final commission to His apostles. No evidence of this is more plain than the increasing effort to teach children the fundamental importance of missionary effort.

This volume is written for "Sunday school" workers. We are much mistaken if it has not a mission for those at the *top*, as well as for those at the foot of the ladder. It would be a splendid thing to put a copy of this book in the hands of those "leading clergymen" who make out the programmes for the meetings of our Missionary Departments, programmes that include missions to everybody on the earth—except children!

The standpoint of the book is seen in the following quotation: "What, then, is the end of Sunday school work? *Character-training for service in the extension of the Kingdom of God.*" The volume is not written by a Churchman, but it contains the "plan of Graded Missionary Instruction" prepared by the Rev. Everett P. Smith of the Missions House, and is well fitted for its purpose. Those who have not kept track of the progress of the systematic study of missions will be astonished at the wealth of material the book offers. Its "methods" are practical, they are built on psychological principles and are adapted to the natural development of the child. Its classified bibliography will be of great value to those who are called upon to speak on missions. Alford A. Butler.

Talks to the King's Children. By Sylvanus Stall, D.D. New edition, cloth. Philadelphia: Vir Publishing Co. 12mo, 250 pp. Price, $1.00 net.

This volume is a praiseworthy attempt to meet the moral and religious needs of the child. It is not perfect. The author does not always remember the child's limitations. But he uses the common objects of every-day life to teach moral and spiritual duties in a bright, crisp, and usually helpful way. His book is a rich storehouse of material for such instruction, and its language is simpler than is heard in the usual address to children. Most of the five-minute talks could be easily changed to fit Church conditions by one who understands the child as well as the Church. Alford A. Butler.

MISCELLANEOUS.

Literary and Biographical Essays. The Search After Truth. A Threefold Cord. By Charles William Pearson. Boston: Sherman, French & Co., 1908. Price, $1.25 per volume.

The first of these handsomely printed volumes contains essays on such subjects as *The Art of Poetry, The English Language, Pope, Macauley, Washington, Lincoln*, etc. The second is a volume of sermons and addresses. The third contains poems of Religion, Literature, and Humanity: the threefold cord. The literary form of these various writings is excellent, and the writer shows broad sympathies and wide culture. The religious point of view is that of a Methodist who accepts the conclusions of modern science and literary criticism, but is at sea with regard to the principles of authority, and holds that in the last analysis every man must be guided by his own private judgment.

In acknowledging the receipt of *The Story of Earthquake and Fire* written by the Bishop of California recently in the columns of The Living Church it was stated that the money received from the sale of these books will be given to "True Sunshine," the Chinese mission in San Francisco, under the charge of Deaconess Drant, but that no place was noted on the booklet where it may be obtained. We learn that copies may be had from the office of the *Pacific Churchman*, San Francisco, at 25 cents each.

MONT BLANC FROM THE VALE OF CHAMONIX.

Above a wall of emerald green
There stand his courtiers, gothic points
And icy glaciers. Still serene
Towers the King, whom God anoints
With an eternal chrism of snow,
A peerless sovereign peak whose realms
Are cloud-land, veiled from all below,
Whose soaring eminence o'erwhelms!

The abysmal blue of God's own light
Doth silhouette his massive brow.
A crown of clouds his sovereign right
Attested aeons ago as now.
Hark how the leaping waterfall
Whose voice is borne upon the breeze
Heralds his majesty to all
And shouts his paean in ecstacies!

Mont Blanc! Thou monarch of the sky!
Thou hast no equal here below;
Yet thy Imperial Lord on high
Gave even to thee thy chrism of snow,
Before the mountains were brought forth
Or e'er the earth and world were made
From everlasting He is God
By man fore'er to be obeyed.

WYTHE LEIGH KINSOLVING.

THE BISHOPS OF NEW YORK: THEIR OBSEQUIES AND THEIR BURIAL PLACES.

BY THOMAS P. HUGHES.

THE interment of the body of the Rt. Rev. Henry Codman Potter in the crypt of his cathedral was an historic event. It will not only perpetuate the Bishop's memory for ages to come, but it may be the initial step of making the Cathedral in New York the "Westminster Abbey" of the American republic. In connection with this event it will be of interest to record the burial places of his six predecessors as Bishops of New York.

Bishop Samuel Provoost died at his home in Greenwich Street, New York, after a long and lingering illness, September 6, 1815, in the 84th year of his age. In *The Centennial History* it is said that his remains were interred in the family vault of Trinity Church. The funeral sermon was preached by the Rev. S. Harris, rector of St. Mark's, in the Bowery. But Mr. Broughton, the sexton of Old Trinity, informs me in a letter that he can find no trace of the Bishop's grave, nor is the burial recorded in Dr. Dix's recent history of the parish.

Bishop Benjamin Moore died on February 27, 1816, in the 66th year of his age. A funeral service was held in Trinity Church, when a sermon was preached by Bishop Hobart, who said: "He lives in the memory of his virtues. He was unaffected in his temper, in his actions, in his every look and gesture. Simplicity, which throws such a charm over talents, such a lustre over station, and even a celestial loveliness over piety itself, gave its coloring to the talents, the station, and the piety of our venerable father." His mortal remains were interred in Trinity churchyard.

Bishop John Henry Hobart, who is justly considered the great Bishop of New York, if not of America, died in the very zenith of his power and usefulness at the early age of 54. A public funeral was held in Trinity Church. As a mark of special honor the body of the eminent prelate was entombed beneath the chancel of the church.

Bishop Benjamin Tredwell Onderdonk closed his life on Friday, April 30, 1861, when the whole country was in the throes of rebellion and fratricide, in the 70th year of his age. There was a public funeral held in Trinity Church, when the Rev. Dr. William Seabury, now professor of Church polity, etc., at the Seminary, and the only descendant of the first American Bishop now in holy orders, preached the memorial sermon, taking for his text "He was a burning and a shining light, and ye were willing for a season to rejoice in his light." His body remained in the church all night, where it was affectionately watched by the Rev. Samuel Roosevelt Johnson and other "loving friends," and laid to rest in Trinity Cemetery, on Amsterdam Avenue, on the following day. Dr. Seabury says: "No one who witnessed the funeral rites (both in the church and at the grave) could ever forget the love and reverence in which Bishop Onderdonk was held both by clergy and laity. The pathetic story of his life is told on the altar monument which has been erected in the side transept of Trinity Church, on which the figure of the Bishop is recumbent in his episcopal robes. The crozier, as the emblem of episcopal authority, has fallen from his hands, and the serpent of vile slander is wounding his heel.

Bishop Jonathan Wainwright, who was provisional Bishop, only held the office for twenty-two months and died on St. Matthew's day, 1854, in the 64th year of his age. Like Henry Martyn, it may be truly said that "he burnt out for Christ." The zeal of God's house had "eaten him up." The funeral service was held in Trinity Church and his body was buried in Trinity cemetery. It was said that in his short episcopate of less than two years he had restored the waste places of Zion. The Church of St. John the Evangelist in New York City was erected to his honored memory. Like the late Bishop Henry C. Potter, Dr. Wainwright had been rector of Grace Church.

Bishop Horatio Potter, an uncle of the deceased Bishop, died in the 85th year of his age and was buried in the "Potter burial lot" in the rural cemetery at Poughkeepsie, where the first wife of the late Bishop Henry C. Potter was interred a few years ago.

October 20th, when the obsequies of the late Bishop Henry Codman Potter took place in Grace Church, Broadway, previous to interment in the crypt of the Cathedral on Morningside Heights, was the twenty-fifth anniversary of the deceased prelate's consecration, and it is a notable circumstance that of the eight Bishops who took part in that function only the venerable Bishop Doane of Albany survives. Bishop Bosworth Smith was the Presiding Bishop, assisted by Bishops Williams, Clark, Whipple, Stevens, Littlejohn, Doane, and Huntington. In his recent volume of *Reminiscences of Bishops and Archbishops*, Bishop Henry C. Potter relates the following incident: "When I rose from my knees, having knelt to receive from his hands my episcopal commission, he (Bishop Smith) closed the ordinal from which he had been reading the words of consecration, and handed it to me, saying, 'There, Henry, I shall never use it again.'" And he never did. He died six months afterwards.

MELINDA'S DESTINY.

BY STELLA PAUL CRAIG.

MELINDA SMITH was married at last, and, while there may have been younger and more beautiful brides led to the altar, there certainly never was a more joyous one than she. But when the tiny form of her first-born daughter was placed gently in her outstretched arms; when the precious joys of motherhood entered her life; then, indeed, she was happy—deeply, ecstatically happy. She had never dreamed that life could possibly mean so much to any one as it did to her at that moment.

Poor Melinda had never known much pleasure in all the forty years of her life, which had been one continual round of hard work, amidst grinding poverty, ever since she could remember. Her father was a worthless ne'er-do-well, and, as a consequence, her mother was obliged to do any kind of work she could find to do for a living, which meant that she was away from home most of the time, and the care of the house and children fell to the lot of the oldest girl, Melinda. Her charges consisted of three younger sisters and two brothers, so it may easily be imagined that her lot was not an easy one.

From the time she was a mere baby, it had been her duty to "take care" of the smaller children. If she went anywhere, she was obliged to take every one of the little brood with her. If she stayed at home, she had to "look after" them. As she advanced in years her duties and worries increased, until life really came to have no other meaning for her than incessant toil, toil, toil; just hard work, from morning till night. So poor Melinda early learned the cares of motherhood, in a hard school.

The most discouraging part of it all was the fact that her mother's health began to fail, and, as a consequence, her own burden grew heavier and harder to bear. More and more the whole responsibility of the "providin'" as well as the raising of the children devolved upon her. Everything was expected of her, but very little was ever done for her. Her life of sacrifice and patient devotion to duty was taken as a matter of course. No one thought anything of it.

Melinda had never been able to play at housekeeping with children of her own age. She never had leisure to dress dolls and to enjoy all the little fascinating games that children love. No, all these pleasures had always been denied her. As she had never been included in childish pleasures, so, when she became a young lady, she was never invited to parties; never expected

to be present at any of the little social "happenings" in the town in which she lived. For one thing, she never had anything suitable to wear. If there was a new "party dress" to be bought, it was always procured for Grace, or Edith, or Laura—never for Melinda. And this happened so frequently that gradually she ceased to be considered at all, except as one to do the cooking and the sewing, in fact, the general housework, for the whole family.

The whole truth of the matter was, Melinda never was young. Her responsibilities had always made her old for her years, and she had always been thought of as being years older than other girls of her own age. This state of affairs had gone on for so many, many years that finally it became a generally accepted fact that Melinda was doomed to be an "old maid," and that settled it.

But to Melinda the thought of being an "old maid" was gall and wormwood. To see her sisters gradually married off and settled happily in homes of their own, and to know that she must inevitably be left to live out a solitary existence, was indeed hard, harder than all the long years of her hitherto cheerless life rolled into one. All this, however, she faithfully kept to herself. No one ever dreamed that she was anything beyond what she appeared to be in every-day life—just a good, kind-hearted, rather plain-looking "old maid."

As she had always cared for her brothers and sisters, so she was ever ready to serve the numerous little nephews and nieces that time blessed her with. All the little heartaches, the childish troubles, and the many bodily ailments were brought at once to "auntie" to be soothed, and she never failed in loving sympathy. But all these years, while she never ceased in her duty to others, and was unremitting in her devotion to the various branches of the family, her heart was heavy with a yearning that seemed destined never to be gratified.

Never for one moment did it leave her—that secret longing for a home, and for little ones, of her own; for childish arms thrown lovingly about her neck; little sorrows poured sobbingly into her sympathetic ear. To hear the patter of little feet in her own cozy home; the sound of baby voices; to guide the faltering footsteps; to have the joys of the universe, united, in the one word, "Mother," whispered to her by childish lips—all this longing, this yearning, was ever surging in her heart, with an intensity that time could not diminish.

And now, after forty years of incessant toil for others; after what seemed to her a lifetime of unselfish devotion to duty, and of continual self-sacrifice, Dame Fortune had at last turned a willing ear to her entreaties and fulfilled her heart's desires.

At last Melinda was married and settled in a comfortable home of her own. At last the blessings of motherhood were hers, opening wide a vista of happiness that would broaden and deepen with time; would intensify with the gradual growth and development of the little one committed to her care! Is it any wonder that her heart was filled with rejoicing?

Always would "auntie" have the warm interest of her little nephews and nieces at heart; always would they find her ready with loving sympathy and advice; but the whole tenor of her life was changed. All the undercurrents of her deeply emotional nature, all the intensity of her mother love, every thought of her faithful heart, was directed toward, and centered in, the little Melinda. The yearnings were at last stilled. Peace and joy filled every moment of her life. Melinda had "come into her own."

FROM THE DARK.

High on the smoke-scarred walls there slowly grew,
Beneath the cave-man's flint, his strife-torn days;
Then, in some rabid quarrel Fate's dark maze
Enwrapped him. Wars and pestilences blew
Deep gusts of Death on earth; the star-spun dew
Of ages fell on changing climes and men;
But what are fire, flood, time, plague, silence—when
There lives his work, who lived when worlds were new?

And I, who dwell, as he of old, among
The same man-race, who fight and fall or win,
Draw in the end to darkness of the past—
Will I pass on with them, in silent sin
Oblivion-ward? Or in *my* cave, toil-wrung,
A memory leave, while Time and Man shall last?

H. BEDFORD-JONES.

IF YOU cannot argue, live! Be true and pure and holy and devout, and He who ever seeks the souls of men shall find His way to some of them through you.—*Bishop Phillips Brooks.*

THE PARISH PRIEST.

BY ANOTHER "PARISH WORKER."

I READ with interest the article in a recent number of THE LIVING CHURCH, written by a "Parish worker" and virtually convicting our clergy on the testimony of many Church people, of neglect in the way of parish "visiting." They "do not know their priest." It seems to me that there are even parish workers who do not "know" him in the sense of knowing what he may expect of the people, what burdens he carries of which they are ignorant, and, in short, that there is another side to this matter. If the people knew the hours and hours he must spend every week in keeping the parish machinery going, in adjusting differences and difficulties, in listening to individual complaints and the unburdening of sorrowing minds and hearts, to say nothing of visiting the sick and the bereaved, conducting services, preparing sermons, etc., etc. (almost indefinitely), if the people knew this ceaseless round they would hardly expect the parish priest to "visit" socially. If they were familiar with the Ordinal they would see that he was not ordained for social visiting. If they knew the "Visitation" Office they would know their *obligation* to send for him, in sickness, when they could not go to him; and if they required him, as they should, and as they regard the family physician (who has no time for social visiting) they *would* go to him when able, if they wish to see him for any special reason.

Of course there are occasions when, for good reasons, he does, and should, visit. But as a rule he is and should be about his "Father's business." When he is careless in this, it is time for people to complain. Still further, should he undertake knowing people in their own homes by means of social visiting, it would be not merely a tremendous waste of time which it is his bounden duty to devote to his special work, but probably call forth criticism, if not envy, if he chanced to call more frequently upon me than another. In brief, as I have said, there is "another side," and people should see it.

Perhaps it would help both priest and people out if the priest would have a regular "office hour," as physicians do, definitely fixed, when any one could see him. Of course a person would not then stay too long. Of course every priest who hears confessions does have a Church hour, regular or by appointment, for ministering to those committed to his care in their spiritual needs. See the Ordinal for proof that he is set apart for such ministrations.

AN OLD STRUGGLE.

It must not be thought that attempts at checking the intemperate use of strong drink have originated only in the present generation. There was a law in England in 1623 imposing a fine of five shillings or six hours in the stocks for being drunk. In 1789 in this country a number of Connecticut farmers agreed to work without the use of ardent spirits.

From 1812 to 1826 there was a waking up of some of the people to the evils that followed the use of intoxicants, and they made their protests. The reformers were regarded by others as very fantical and their voices did not win many converts. But as time went on and the evils of intemperance became more widespread new movements were inaugurated. One very notable one was the organization of The Washington Society in 1840. Dr. J. S. Reed tells the story of its origin and of what followed:

"When six drinkers of the city of Baltimore, in the year 1840, organized, at Chase's Tavern, the society known as the 'Washingtonians,' the temperance movement entered on its third stage, with reformed drunkards leading. Grateful for their own deliverance, these immortal six determined to do their utmost to rescue others. 'Experience meetings' were held, at which their old associates in drunkenness were present, and the way of return pointed out. Crowds were attracted. All who had recovered were urged to tell the story. Other cities became interested, and the most capable reformed drunkards of Baltimore were invited to hold meetings there. This was the day of Pollard, Wright, Catlin, Gough, Marshall, and others, who went through the land portraying the evils of intemperance from their own personal experience, obtaining signatures to the pledge, and reclaiming inebriates by the thousands. New England, the Middle and Southern States, and the great valley of the Mississippi were profoundly moved. Societies on the same plan were formed all over the land. In Baltimore the original 'Washingtonian Society,' at its first anniversary, numbered 4,600. In Boston 6,000 reformed drunkards had come into the society. In Mobile 2,000 signed the pledge, and thrice that number in New Orleans. Even Congress became affected by the revolution, and tipplers and drunkards in the national legislative halls were organized into a congressional temperance society, eighty members uniting with it by signing the total abstinence pledge, and the Hon. T. F. Marshall going into the field as a temperance lecturer."—*Temperance.*

Church Kalendar.

Nov. 1—All Saints' Day. 20th Sunday after Trinity.
" 8—Twenty-first Sunday after Trinity.
" 15—Twenty-second Sunday after Trinity.
" 22—Sunday next before Advent.
" 29—First Sunday in Advent.
" 30—Monday. St. Andrew, Apostle.

KALENDAR OF COMING EVENTS.

Nov. 8—Miss. Council, 6th Dept., Fargo, N. D.
" 10—Conv. Diocese of Michigan City; Special Conv. Diocese of Washington to elect a Bishop.
" 11—Conv. Diocese of New York.
" 13—Miss. Council 2d Dept., Christ Church, Broadway and 71st Street, New York City.
" 17—Miss. Council, 3d Dept., Church of the Holy Apostles, Philadelphia, Pa.
" 29—Brotherhood Week of Prayer.
Dec. 2—Conv. Diocese of Springfield.
" 16—Special Conv. Diocese of Virginia, at Alexandria, to elect a Bishop Coadjutor.

Personal Mention.

THE Rev. ALBERT W. ALLEN of New York Mills, N. Y., has been appointed by the Bishop to take charge of St. Joseph's Church, Rome, N. Y., and his address after November 28th will be 4 St. Joseph's Place, in that city.

THE Rev. T. PERCIVAL BATE of St. James', Newark, N. J., who has been acting Canon Residentiary of the Cathedral in Bermuda for the last four months, has returned to his parish.

THE Bishop of Minnesota has appointed the Rev. CLEMENT H. BEAULIEU, priest-in-charge of St. John's parish, Le Sueur, St. Peter's, Shakopee, and St. Jude's mission, Henderson, diocese of Minnesota. His postoffice address will be Le Sueur, Minn.

THE Rev. W. H. BLISS has not been made Canon of St. Andrew's Cathedral, Honolulu, as has been stated, but is priest-in-charge of the St. Andrew's Cathedral parish.

THE Rev. CYRUS T. BRADY, D.D., has accepted the rectorship of St. George's Church, Kansas City, Mo.

THE Rev. ALFORD A. BUTLER, D.D., expects to spend the winter in Altadena, Calif.

THE address of the Rev. ARTHUR W. FARNUM has been changed from 10 Summit Place, St. Joseph, Mo., to 518 Prospect Boulevard, Kansas City, Mo.

THE Rev. WILLIAM BERNARD GILPIN, recently of New York City, should in future be addressed at Trinity Church, Hoboken, N. J.

THE Rev. IVAN GREEN, who has been assisting the Rev. J. W. Ellis on the western slope of the Blue Ridge Mountains, in Page County, Va., under Archdeacon Neve, has been called to the rectorship of St. Andrew's Church, Clifton Forge, Va.

THE Rev. H. ST. CLAIR HATHAWAY has resigned the rectorship of Grace Church, Lockport, N. Y., the resignation to take effect the first Sunday in Advent.

THE address of the Rev. L. F. HINDRY has been changed from The Lodge, Flat Rock, N. C., to Trinity Parish, St. Augustine, Fla.

THE Rev. JOHN M. NORTHROP, formerly rector of St. Paul's, Macon, Ga., has accepted the charge of the work in Fayetteville, Tenn., and held his first service there on All Saints' Day.

THE Rev. ALLEN C. PRESCOTT has resigned the rectorship of St. Matthias' Church, East Aurora, N. Y. The resignation will go into effect at once.

THE address of the Rev. ROBERT SCOTT is changed from Marianna to Huntington, Fla. He expects to reside in Williamstown, Mass., during the summer.

THE Rev. Dr. J. N. STEELE, after a year's vacation and rest, has returned to his home, 22 West Seventy-third Street, New York City, with health and strength completely restored.

ALL communications intended for the Secretary of the Diocese of New Jersey should be addressed to the Rev. HOWARD E. THOMPSON, Freehold, N. J., who is acting secretary since the resignation of the Rev. Charles Fiske.

THE Rev. DALLAS TUCKER, for some years the rector of the Church in Bedford City, Va., has notified the congregation of Emmanuel Church, Harrisonburg, Va., that he has decided to accept the call recently extended him, and will begin his work there the first Sunday in December.

THE Rev. EVERETT E. WILLIAMS of Alma, Mich., has accepted the rectorship of St. Stephen's Church, Escanaba, diocese of Marquette, and is expected to assume his new duties about December 1st.

THE Rev. CHARLES O. WRIGHT has resigned the work at Staples, Minn., and has accepted work at Lemmon and adjacent territory in South Dakota.

ORDINATIONS.

PRIESTS.

MILWAUKEE.—On Wednesday, October 28, 1908, being the Feast of SS. Simon and Jude, at All Saints' Cathedral, Milwaukee, by the Bishop of the diocese, the Rev. Messrs. WILLIAM FREDERICK PHILLIPS and ALFRED WILKINSON BELL. The candidates were presented by the Very Rev. Selden P. Delany, Dean of the Cathedral, who also preached the sermon. Mr. Phillips continues his work at St. John's, Portage, and Mr. Bell at St. Mark's, South Milwaukee.

DEACONS.

CONNECTICUT.—On Monday, October 26th, in St. Luke's chapel, Berkeley Divinity School, Middletown, by the Bishop of Colorado, acting for Bishop Brewster, WILLIAM BEACH OLMSTED, for many years headmaster of Pomfret School. The sermon was preached by the Rev. James F. Olmsted, rector of St. Mary's school, Burlington, N. J., and the candidate was presented by the Rev. Dr. Samuel Hart. At the Holy Communion the Bishop Seabury silver vessels were used.

NEWARK.—All Saints' Day, 1908, in St. Agnes' chapel, Little Falls, N. J., ROBERT J. THOMSON to the diaconate, by the Rt. Rev. Dr. Lines, Bishop of the diocese. The candidate was presented by the Rev. A. Douglas Miller of the diocese of Connecticut, and the Rev. Prof. Denslow of the General Theological Seminary, preached the sermon. Mr. Thomson was for some years in the Congregationalist ministry. He is a graduate of Yale and has taken a special course at the General Seminary. He holds a degree in law from Yale, and was admitted to the Connecticut bar.

PRIESTS AND DEACONS.

HARRISBURG.—On the Fifteenth Sunday after Trinity, September 27th, in St. Paul's Church, Harrisburg, the Rev. WARD WINTER REESE, deacon, presented by the Rev. William Dorwart, of Newport, was ordained a priest, and WILLIAM POWELL HILL, presented by the Rev. Dr. J. H. Lancaster of Perth Amboy, was ordered deacon, by Bishop Darlington. The Rev. Dr. Lancaster preached the sermon, and the Rev. Frank P. Willes, of Elkins, W. Va., and the Rev. W. H. D. Hatton of the diocese of Missouri assisted in the service.

DEGREES CONFERRED.

GENERAL THEOLOGICAL SEMINARY.—D.D. upon the Rev. WILLIAM PORCHER DU BOSE, D.D., professor emeritus at the University of the South.

MARRIED.

KELLER—HAGY.—At Christ Church, Hackensack, N. J., on Monday, November 2nd, ANICARTHA, daughter of Mrs. John Hagy, to the Rev. JOHN KELLER. The rector, the Rev. William Welles Holley, D.D., officiated.

DIED.

COOKE.—Entered into rest, on October 27, 1908, in the 61st year of his age, ELEUTHEROS JAY COOKE, rector of St. Stephen's Church, Schuylerville, Saratoga County, N. Y., second son of Pitt Cooke and Mary Elizabeth Townsend. Interment at Sandusky, Ohio.

LANCE.—Entered into rest, at Berkeley, Cal., on October 24th, RICHARD WAINWRIGHT BACOT LANCE, 39 years old, son of the late Rev. Lucien Charles Lance.

WILLIAMS.—Entered into the rest of Paradise, on Sunday, October 25, 1908, at Bellows Falls, Vt., JAMES HENRY WILLIAMS, in the 66th year of his age.

May he rest in peace!

RETREATS.

A RETREAT FOR LADIES will be held at St. John Baptist House, 233 East Seventeenth Street, New York, November 17th to 21st. Apply to the ASSISTANT SUPERIOR. Conductor, Rt. Rev. W. W. Webb, Bishop of Milwaukee.

RESOLUTIONS OF REGRET

ON THE RESIGNATION OF THE REV. CHARLES TILESTON WHITTEMORE.

In accepting the resignation of the Rev. CHARLES TILESTON WHITTEMORE, who for more than twenty-one years has served as rector of this parish—

We, the officers and members of the parish of All Saints', Boston, desire to express first our gratitude that so many years of earnest Christian work as well as loyalty and devotion have been shared alike by priest and people.

A consistent Churchman, ever preaching and holding fast only to the essentials; a close student of and a firm believer in the Holy Bible as the revealed word of God; an earnest, devout priest, seeking not his own but ever the good of souls committed to his care; a shepherd whose first thought was of those in sorrow, need, sickness or distress, and whose zeal led to efforts far beyond his strength to do; a pastor whose greatest joy was to share alike the sorrows and joys of his people; a wise counsellor, a loving friend, and a good neighbor—he has endeared himself to all with whom he came in contact. His unfailing energy, which doubtless caused him much suffering, has left an indelible stamp on the life of the parish. Coming to All Saints' while it was yet in its infancy, he has seen it grow from youth to strong manhood, and leaves as a legacy a beautiful stone church and a splendid parish house, a united congregation of 800 souls with a list of 500 communicants.

It is with great sorrow and only after exhausting every argument to secure a different decision from him that we accept his resignation and do now bid him "God speed" in whatever he may be called upon to do in the days to come.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

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PARISH AND CHURCH.

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MISCELLANEOUS.

POSTCARDS—Views of New York Churches sent in return for views of American and English Churches (Episcopal only). F. W. STEARNS, 251 Fourth Ave., New York City.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is also placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter are gladly forwarded, and special information obtained and given from trustworthy sources.

Our Information Bureau would be pleased to be of service to you.

NOTICES.

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A lawyer should write a will. Better a small expense than to have an estate ravaged by litigation. A lawyer should be sure that the name of the object remembered is used with absolute correctness.

The Clergy Relief Fund has never been doing a larger or more necessary work in providing pension and relief for the old and disabled clergy and their widows and orphans.

Generous legacies and bequests would lift the ordinary work of the society to a basis of adequacy and dignity and react upon the Church in filling the hearts of workers in hard places with courage and hope.

A General Convention Committee said at Richmond: "We are of the opinion that all has been done that can be done to safeguard the interest of the Church in this important matter, and that the General Clergy Relief Fund can be safely commended to all those who contemplate blessing themselves and the Church by placing in the hands of the Trustees large sums of money."

New Name and Will Title: "GENERAL CLERGY RELIEF FUND," Rev. ALFRED J. P. MCCLURE, Assistant Treasurer, The Church House, Philadelphia.

MISSIONARY MEETING IN PENNSYLVANIA.

The all-day Missionary Meeting of the Pennsylvania Branch of the Woman's Auxiliary will be held in the Church of the Holy Trinity, Nineteenth and Walnut Streets, Philadelphia, on Friday, November 13th, from 10:30 A. M. to 4:30 P. M. The Bishop Coadjutor of the diocese will preside. Bishop Knight, Cuba; Rev. Edmund Lee, China; Archdeacon Russell, and others will speak. The Holy Communion will be celebrated in the Church of the Holy Trinity at 8 A. M. All are cordially invited to attend.

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PAMPHLETS.

The American Church Building Fund Commission. Established by the Protestant Episcopal Church, October 25, 1880. Office of the Commission, Church Missions House, 281 Fourth Avenue, New York.

Second Year of the Sagamore Sociological Conference, Sagamore Beach, Mass., U. S. A. June 30-July 2, 1908.

Catechism of Worship. Boston, 33 Bowdoin St. Price, 20 cents.

THE CHURCH AT WORK

BISHOP NICHOLSON MEMORIAL SANCTUARY BLESSED.

ON SUNDAY, All Saints Day, the Bishop of Milwaukee blessed the additions to All Saints' Cathedral which comprise the Bishop Nicholson Memorial. These are the extension of the sanctuary, described in THE LIVING CHURCH of October 17th, and the new organ, which occupies two bays in the chancel. The accompanying illustration shows the addition connected with the rear end of the Cathedral, and also the deanery which adjoins it. Two windows, to be placed on either side the extension, are to complete the memorial but are not yet in place, the window shown in the illustration and the corresponding window on the opposite side being temporarily filled. The service of benediction was held in connection with the high celebration of Holy Communion on the "name day" of the Cathedral.

BISHOP NICHOLSON MEMORIAL SANCTUARY ADDED TO ALL SAINTS' CATHEDRAL, MILWAUKEE: SHOWING ALSO THE DEANERY.

PAROCHIAL IMPROVEMENTS IN CUBA.

ANOTHER new church is in process of erection at Ensenada de Mora, a sugar estate east of Cienfuegos. It is being erected through the generosity of Mr. Alfred Harrison of Philadelphia, and will minister to a population of more than 1,800 men. It is expected that a resident minister will be stationed there as soon as the building is completed.

THE DOORS of the Pro-Cathedral have been hung. They are of native woods, and are very richly carved and decorated in harmony with the general design of the building. The walls of the episcopal residence have reached their full height, and it is likely that this building will be ready for occupation about January 1st, 1909. The money for this building comes from the Men's Thank Offering. The house will be in every way worthy of the Church in Cuba.

THE NEW CHURCH in Guantanamo is rapidly approaching completion, and will soon be ready for occupation. It is the gift of Mr. W. W. Frazer of Philadelphia.

DEATHS AMONG THE CLERGY.

THE DEMISE of four priests is reported this week; the Rev. JOHN H. BABCOCK of Sioux Falls, S. D.; the Rev. E. JAY COOKE, rector of St. Stephen's, Schuylerville, N. Y.; the Rev. LE GRANDE F. GUERRY, the father of the Bishop of South Carolina; and the Rev. F. W. BRATHWAITE of Stamford, Conn.

THE REV. JOHN HENRY BABCOCK, whose serious illness was mentioned in the last issue of THE LIVING CHURCH, passed away at Sioux Falls, S. D., in the early morning of October 26th, aged 82 years, after an illness of six months' duration. He was born on August 11, 1826, at Ballston Spa, Saratoga County, New York. In 1853 he was united in marriage with Margaret A. P. Christie, daughter of Judge Archibald Bull of Troy, N. Y., who preceded him to the grave. He is survived by a son, George, who lives at Fresno, Cal.; a brother, Prof. Charles Babcock, of Cornell University, and two sisters, Cynthia Babcock, who lives at Ballston Spa, N. Y., and one living in Philadelphia. The interment was at Mitchell, S. D., where Mrs. Babcock is buried. Dean Babcock received his education at Union College, Schenectady, N. Y., and Trinity College, Hartford, Conn. He was ordained deacon in 1853 by Bishop Wainwright and priest in 1856 by Bishop Henry Potter. His first work was at Glens Falls, N. Y., in 1855. He was principal of the Episcopal academy of Connecticut at Cheshire 1857-61; Oregon School for the Blind, at Salem, Ore., 1873-76, and St. Mary's School, Benicia, Cal., 1880-83. He went to South Dakota as rector of St. Mary's Church, Mitchell, in 1887, remaining there eleven years. At the time of his death he was connected with Calvary Cathedral, Sioux Falls, and was a member of the district Council of Advice. He also held high positions in several fraternal organizations, and was a 33rd degree Mason.

THE REV. ELEUTHEROS JAY COOKE, rector of St. Stephen's Church, Schuylerville, N. Y. (diocese of Albany), died suddenly of heart disease in front of the waiting room of a railway station in Schenectady on October 27th. The body was carried to the morgue. The Rev. B. W. R. Tayler, D.D., rector of St. George's Church, was notified and hurried there, where he repeated the prayers for the dead. The deceased priest was a graduate of Kenyon College, Gambier, O., and of the Episcopal Theological School, Cambridge, Mass. He was ordered deacon in 1872 by Bishop Eastburn, and priest in the following year by Bishop Coxe, becoming rector of St. Stephen's, Schuylerville, N. Y., in 1904. He held rectorships in Cuba, Batavia, and Warsaw, N. Y., in Northfield and St. Paul, Minn., and at Clinton, Ia., and Cleveland, O., between 1872 and 1895, when he went to Europe, and afterwards served as assistant at Grace Church, Manchester, N. H., and rector of St. John's, Albuquerque, N. M. The funeral took place at Grace Church, Sandusky, O., on Saturday afternoon, October 31st, being the church of his baptism and confirmation. The service was conducted by the Rev. A. O. Tarrant, Ph.D., the Rev. William A. Thompson, and the Rev. Canon Cooke, the latter a cousin of the deceased.

Mr. Cooke is survived by a widow, by two brothers, T. Witt Cooke and H. Bell Cooke, and three sisters, Mrs. Thomas Sloan, Mrs. Frank Barker, and Mary E. Cooke, all of Sandusky, O.

THE REV. LE GRANDE FELDER GUERRY, the father of Bishop Guerry of South Carolina, died at his home at Shandon near Columbia, S. C., Oct. 23rd, after a protracted illness resulting from a stroke of paralysis. Two years ago, while preaching in the Church of the Epiphany, Laurens, S. C., Mr. Guerry was stricken, and his health declined from that time. He was in his 72nd year and had passed forty-five years of active service in the ministry, four of these years having been spent in work in Arkansas, and the rest in South Carolina. His charges were at Waccamaw, Florence, Sumter, Summerville, Walterboro, and Adams Run. He was ordered deacon in 1860 and priest in 1863. Mr. Guerry was married three times, Bishop Guerry being a son by his first wife. The funeral services were held at the Church of the Good Shepherd, Columbia, on the afternoon of October 24th.

AT ST. ANDREW'S RECTORY, Stamford, Conn., on Thursday evening, October 29th, the Rev. FRANCIS WINDSOR BRATHWAITE, for many years rector of the parish, departed this life in the 68th year of his age. The funeral was held in St. Andrew's Church on the morrow of All Saints', at 11 o'clock. Mr. Brathwaite was made a deacon in 1862, and ordained by Bishop Williams to the priesthood in 1865, St. Andrew's being his first and only charge. Among other good gifts he had a fine artistic sense, which he exercised in aiding the ministry of art in religion.

ANNIVERSARY CELEBRATION AT ST. LUKE'S, GEORGETOWN, PA.

ST. LUKE'S CHURCH, Georgetown (diocese of Pittsburgh), celebrated the 94th anniversary of its organization and the 75th of occupancy of its present church edifice, beginning on St. Luke's Day and continuing through the octave. The church building has lately been repaired and beautified, and is one of the landmarks of the old town. St. Luke's Church was organized in 1814 by the Rev. Mr. Taylor of Pittsburgh, who made weekly trips through the Ohio Valley, and conducted open air meetings. The first church was built of logs, and was used as a place of worship until the year 1833, when the present brick edifice was erected on the same site. The Rev. Francis Reno was the first rector to hold regular weekly services in the log church. Whether he resided at Georgetown or came from Pittsburgh every Sunday, the records do not show. The Sunday school was organized in 1828, and Bishop Onderdonk visited the church and confirmed a class in August of that year. Up to the year 1898 thirteen different rectors had charge of the work for terms varying from one to five years. From 1898 to 1906 services were supplied by rectors from East Liverpool and Wellsville, towns just over the state line in Ohio. In the latter year the Rev. George W. Lamb took charge of the work, and is in residence in the town, supplying services also at St. Paul's Church, Fairview. Owing to broken health, and on the advice of his physician, Mr. Lamb gave up his work as vicar of St. Mary Memorial, Pittsburgh, to take country work, and the change has been very beneficial. The ladies of the congregation had the church thoroughly renovated. Personal friends and former parishioners of the vicar supplied funds for the redecoration of the sanctuary and sacristy, cleaning the grounds, and a handsome burse and veil in red. Mrs. McMillan of Pittsburgh supplied the paint for the outside of the building. On St. Luke's Day, at an early hour, a corporate Communion was made by the parish, and at night the vicar preached the anniversary sermon. Monday evening the Rev. John R. Wightman of the Church of the Redeemer, Pittsburgh, was the special preacher, and on Tuesday evening the Rev. A. Alexander of the Church of the Good Shepherd gave a resumé of the Pan-Anglican Congress, at which he was one of the diocesan delegates. Wednesday was Sunday School day, the eightieth anniversary being kept. The Catechism was publicly recited, an offering taken for general missions, and a sermon was preached by the Rev. Dr. Bragdon of St. Matthew's Church, Homestead; sometime general missionary of the diocese. On Thursday morning the Holy Communion was celebrated in special commemoration of departed Bishops and priests who had here ministered, and parishioners. In the evening, in the school hall, Archdeacon Cole gave an instructive lecture on "Impressions of Ireland," and on Friday evening he preached after the service in the church. Bishop Whitehead came on Saturday and met the members of the congregation and other friends at an informal reception given by the vicar and Mrs. Lamb at their residence. The "visitation" was made on Sunday, October 25th, when the Bishop celebrated Holy Communion early, and at night closed the festival with a large congregation, when he preached and confirmed a class. St. Luke's is located in a small rural community, where opportunities for rapid growth are not possessed, but from which many have gone out into larger cities, and thereby added strength to the "whole family," while the parish itself remains small, but united and encouraging.

ST. LUKE'S CHURCH, GEORGETOWN, PA.

CONSECRATION OF THE CHURCH OF THE GOOD SHEPHERD, COLUMBIA, S. C.

THE Church of the Good Shepherd, Columbia, S. C., was consecrated to the service of God on October 25th by Bishop Guerry. The edifice was crowded to its capacity, and the service was dignified and impressive, being participated in by the Rev. A. E. Cornish, Archdeacon of colored work in the diocese, and the Rev. K. G. Finlay, rector of Trinity Church, Columbia, in addition to the Bishop and the rector, the Rev. W. P. Witsell. The church was started in 1883 by the Rev. H. O. Judd, then assistant rector of Trinity Church, as a mission class in a private house, and a frame structure was erected that year. The parish was organized in 1886, and the present rector took charge in 1900. The Church of the Good Shepherd is the first consecrated edifice the parish has had, and the first that Bishop Guerry has consecrated. The parish now has over 300 communcants, a gain of 125 per cent. in eight years.

ELOQUENT TRIBUTE TO THE LATE BISHOP POTTER.

AT ST. PETER'S CHURCH, Albany, on Sunday, October 25th, the Rev. Walter W. Battershall, D.D., rector, paid tribute to the strong qualities and splendid leadership of the late Bishop Potter of New York. "He had," said the preacher, "insight, forecast, tact, knowledge of men, genial touch of men, sympathy with his period, with American methods and ideals. He was keen to catch the human appeal from all sorts and conditions of men. He had that audacity of faith, courage, and faculty for organization that give leadership. In all his word and deed he showed his profound sense of the divine mission of the Church in a world that is perpetually confronting it with new issues and supplying it with new implements. Simply and strongly he carried his manhood into his office. He was better than faultless; he was human; every inch a Bishop, with an old time courtliness, *noblesse oblige* and spiritual fatherhood; every inch a man with the loyalties and loves of an honest, deep-hearted man. . . . . He was the least of all men a theorist. The immediate call defined for him the immediate duty; but the future

which he discerned, as well as the past which he inherited, gave him a view point from which he measured the relations and values of duty, and selected the salient lines of his administration."

THE NEW CHURCH AT GREAT FALLS, MONTANA.

THE Church of the Incarnation, Great Falls, Mont. (the Rev. Floyd J. Mynard, rector), of which an illustration is given herewith, was built under peculiar difficulties. Practically the only industry in the town is the smelter. When the smelter is running, money is fairly free, but when it closes down for a time, money is very scarce. This has made the collection of funds very difficult. The foundation for a new church was laid during the rectorship of the Rev. C. E. Dobson, who recently died in Dickinson, N. D. The smelter closed for a time, all became discouraged, and the foundation stood unused for about five years. After the present rector had become acquainted with the work he set about securing a better design than the one the vestry had in hand, and the work of construction began about one year ago. The edifice as it stands cost $23,300. It will seat between 350 and 400 people, but has only temporary pews at present, because of the lack of funds. Through memorials and gifts from different societies there has been given a handsome hand-carved oak altar, a brass pulpit, a brass lectern, a lectern Bible, and a $3,000 Kimball organ. These are all paid for. Designs are now being submitted for choir stalls, credence table, and reredos.

CHURCH OF THE INCARNATION, GREAT FALLS, MONTANA.

CONVOCATION MEETINGS IN NEBRASKA, CALIFORNIA, NEW JERSEY, AND OHIO.

THE ANNUAL convocation of the diocese of Nebraska, held at Holy Trinity Church, Lincoln, closed Tuesday evening, October 27th. The opening service was held at 7:30, Bishop Williams preaching the sermon. On Wednesday at the business session the first of a series of four lectures was delivered by the Rev. Olaf A. Toffteen of the Western Theological Seminary, Chicago, on "The Old Testament and Modern Criticism." This lecture was the opening wedge into his topic of "Criticism" in which he stated his views of the sources of old Testament MSS. and his beliefs in the authenticity of the Pentateuch with the Mosaic authorship of the book of Deuteronomy. In the afternoon Dr. Toffteen gave a lecture on "The Old Testament in the Light of the Monuments." Thursday, after the religious exercises, was read the memorial of the Convocation to the Memory of Bishop Worthington. At 11 o'clock Dr. Toffteen lectured on "Comparative Religions" and at 3 P. M. he delivered his fourth and last, on "The Problem of Jonah." Among the clergy present were the Rev. Messrs. Stine, Bullock, and Gilmore, and several members of the staff of the University of Nebraska. Thursday evening, a missionary rally was held, the convocation closing with the celebration of the Holy Eucharist at 7:30 on Friday.

THE REGULAR semi-annual meeting of the San Joaquin Convocation of the diocese of California, together with a conference of Churchwomen and a Sunday school conference, was held in the Church of the Saviour, Hanford (the Rev. G. R. E. MacDonald rector), on October 20th and 21st. The convocation opened with a celebration of the Holy Communion and a sermon by the Bishop, followed by a conference of Churchwomen. The Bishop made an introductory address and then followed addresses by Mrs. C. H. Norris, vice-president for the San Joaquin of the Woman's Auxiliary and House of Church Women, on "The Guilds of the San Joaquin: their Aims and Opportunities"; by Rev. L. C. Sanford, Secretary of the Eighth Missionary Department, on "The Study of Missions in the Guild"; by Mrs. L. F. Monteagle, diocesan president of the Woman's Auxiliary, on "Woman's Work," and by Mrs. W. F. Nichols, diocesan secretary of the Babies' Branch, on "The Babies' Branch." In the evening an inspiring missionary service was held with address by the Rev. E. L. Parsons, rector of St. Mark's, Berkeley, on "World Conquest"; by Rev. L. C. Sanford on "The Eighth Missionary Department"; by Archdeacon Emery on "Church Extension in the Diocese of California," and a concluding address by the Bishop. On Wednesday at 10 o'clock the Sunday school conference was opened with an introductory address by the Dean, who was followed by the Rev. E. L. Parsons, who spoke on "Practical Methods of Sunday School Work." The Rev. H. E. Dibblee of St. Michael's Church, Fowler, offered a resolution regarding the organization of a Sunday School Institute for the San Joaquin Convocation. In the afternoon Dean Hanson conducted a "Model Lesson" and the Rev. L. C. Sanford spoke on "Missions in the Sunday School." A question-box was in charge of the Rev. E. L. Parsons. Only one clerical member of convocation was absent, and forty-seven delegates came for the Conference of Churchwomen. The Sunday school conference attracted a large audience.

THE New Brunswick Convocation, diocese of New Jersey, held a most interesting meeting, October 27th, at Trinity Church, Princeton, N. J., as the guests of Dean Baker and his congregation. Bishop Scarborough was fortunately able to be present, his first appearance since his recent illness. The reading of a paper by the Rev. E. E. Matthews, of Lakewood, on "The Relation of the Church to the Social Problem" called forth a warm discussion on the Church's mission, which finally resulted in the adoption of a resolution urging the convention of the diocese to appoint a Commission on Social Problems, "which shall investigate such questions and recommend such action as may give expression to the Church's interest and concern in all works of moral leadership and reformation." The Rev. Hamilton Schuyler spoke on "The Pan-Anglican Congress," and the Rev. Charles Fiske gave the missionary address of the day. The report of the Dean showed that since the last meeting three more missions of the diocese had become self-supporting.

THE ANNUAL meeting of Sandusky (Ohio) Convocation was held in St. Andrew's Church, Elyria (the Rev. Nathaniel D. Bigelow, M.A., rector), on October 26th and 27th. The attendance of both clergy and laity was larger than usual. The sessions were presided over by the Rev. James H. Young, Dean of Convocation. The feature that attracted most attention was Bishop Brown's address on "Church Unity." Papers and addresses were given at the Tuesday business session on "The Card Index," by the Rev. William E. Hull; "Contribution of Religion to Psychotherapy," the Rev. William A. Thompson; "Church Unity," the Bishop of Arkansas. This address was followed by a general and earnest discussion. The sermon at Evening Prayer was by the Bishop of Arkansas.

NOTABLEOCCASION IN THE DIOCESE OF FOND DU LAC.

THE DIOCESE of Fond du Lac is preparing to celebrate, on St. Mark's day next, the twentieth anniversary of the Bishop's consecration to the Episcopate, and the fiftieth anniversary of his ordination to the presthood. The diocesan council will meet one month earlier than usual in order to coincide with this feast. In addition to the spiritual and social side of the anniversary, a committee, of which the Bishop Coadjutor is the head, is making a systematic effort to obtain the much needed endowment of the Episcopate, as a thank-offering to God for His blessings on the diocese during the twenty years of Bishop Grafton's episcopal work. In addition to the systematic effort being made for this purpose within the diocese, the committee hopes that the Bishop's many friends outside the diocese will send offerings for this purpose.

B. S. A. AND OTHER MEN'S MEETINGS.

AT A MEETING of the St. Mark's Chapter, B. S. A., Philadelphia, Oct. 15th, it was decided to organize a mission study class for the winter's work for members and non-members. The subject selected is "The Missions of the American Church and the Church of England in the Islands of the Pacific." Mr. Pepper was asked to act as the leader of the class, and he consented. The first meeting will be held in the parish building on the evening of November 5th.

THE Nebraska Church Club held a very successful meeting in the rooms of the Commercial Club, Omaha, Thursday evening, October 22nd, preceded by a reception and dinner, commencing at 6:30 o'clock. Out of a

membership of 137, 85 members and 18 guests were present. The only business transacted at the meeting was the adoption of the Constitution by unanimous vote of the members present. President Richard S. Hall then introduced the guest of the club, the Very Rev. H. Martyn Hart, D.D., Dean of St. John's Cathedral, Denver, Colo., who addressed the Club on the Anglican Church, Pan-Anglican Congress, and English Cathedrals, illustrating by stereopticon slides. The Executive Committee is considering plans for the next meeting, to be held during the Epiphany Season in 1909.

A MEN'S CLUB has recently been organized in Calvary parish, Sandusky, Ohio (the Rev. A. Overton Tarrant, Ph.D., rector) which has called forth considerable interest among the male members of the community. Several very helpful meetings have been held this autumn, at which the attendance was most encouraging. A programme has been prepared for the public meetings throughout the winter, and well equipped speakers will address the club.

THE WASHINGTON Local Assembly of the Brotherhood of St. Andrew met in St. Paul's parish hall, Twenty-third Street, October 26th. The Junior Assembly also met with the Seniors at the same hour. Mr. William B. Dent, the local president, after calling the meeting to order, presented Archdeacon Williams, who delivered a most interesting address on the Pan-Anglican Congress, to which he was a delegate. Mr. Singleton of St. Michael and All Angels', and the Rev. G. S. Dunlap of St. John's, Washington, addressed the meeting on the recent Milwaukee convention.

AT THE meeting of the Men's Club of Ascension Church, Washington, Colonel George W. Bain gave a delightful lecture on "Searchlights of the Nineteenth Century." The meeting was largely attended.

RETURNS TO SCOTLAND.

THE REV. ROBERT JOHNSTON, who conveyed the greetings of the Church in Scotland to the Brotherhood Conventions in Hamilton and in Milwaukee and to the Chicago Missionary Council, and who made himself to the fullest degree *persona grata* to American Churchmen, sailed on his return voyage by the Allan Line steamship *Virginian* on Thursday of last week. In a letter to the chairman of the local committee on behalf of the Brotherhood Convention in Milwaukee he writes:

"If I have in any way been useful during the Convention I shall be glad. I only know for myself, that it was the most wonderful week of my life. The extraordinary kindness and courtesy of the Milwaukee members and indeed the people generally, will remain in my memory as one of the sweetest things in life. To your officers for all their kindness and generosity, I can only say 'I thank you'; but it very inadequately expresses my feelings at this time. I hope that the success of the Convention will be in some way a reward for all their exertions."

CONVENTION OF KNIGHTS OF ST. PAUL.

A CONVENTION of the Knights of St. Paul was lately held at St. Paul's Church, Willimantic, Conn. (the Rev. Richard D. Hatch, priest-in-charge). About 65 delegates were in attendance, representing clubs in Westfield, Mass., and several Connecticut parishes. At Evensong the sermon was preached by the Rev. Robert H. Smith of Westfield, Mass. This was followed by a business session, at which committees were appointed to arrange for future conventions and to plan for the work of the knights among boys. A social hour brought the gathering to a close. Much interest was exhibited in the mission of the order. Chapters have been organized recently at St. Peter's, Hazleton, Pa.; Trinity, Paterson, N. J.; St. Paul's, Kansas City, Kan.; St. Andrew's, Norwich, Conn.; Epiphany, Boston, Mass.; Trinity, Newark, Ohio; Christ Church, Fitchburg, Mass. The following have been appointed diocesan presidents: Rev. W. E. Howe, Newark; Rev. Leopold Kroll, Hawaii; Rev. T. R. Kimball, Southern Ohio; Rev. Charles N. Tyndell, Georgia, and Rev. Charles Wright, Swift Current, Saskatchewan, Canada.

BISHOP GRAFTON IN THE EAST.

THE Bishop of Fond du Lac is in the East, having gone to New York to install the Rev. Percival C. Pyle as rector of St. Edward's the Martyr on the Feast of All Saints, and to preach and dedicate the new aisle of St. Elisabeth's, Philadelphia, on the Sunday within the octave, November 8th.

SERIOUS ILLNESS OF REV. W. R. RICHARDSON.

THE REV. WALTER R. RICHARDSON, *rector emeritus* of St. Mark's Church, San Antonio, Tex., while riding in a carriage with Bishop Johnson and the Rev. J. Lindsay Patton, in attendance on the funeral of Mrs. Josephine Tobin, was stricken with uremic convulsions, said to have been brought on by the cold weather. He was driven to his home, where he remained unconscious until after midnight. He regained consciousness in the morning, and the doctors state that there is no immediate danger.

THE FREDERICTON (N.B.) DIOCESAN SYNOD.

IN LAST week's issue was given an account of the opening sessions of the Synod. The next morning (October 22nd) was devoted mainly to the Bishop's charge and its recommendations. The first section expressed the gratification of the committee at the emphasis his Lordship placed on the word "Catholic," and his desire that it should be more fully expressed in the work and the spirit of the Church. This was adopted. The Synod also approved of the section commenting on the use of the only proper elements in the Holy Communion, also approving the use of the common chalice instead of individual cups, which are finding favor in some churches.

Other subjects touched on by the address were religious education in the public schools, the use of the new Hymnal, and the salaries of the clergy, it being decided to adopt a minimum scale similar to that in force in Nova Scotia. The Board of Education reported the purchase of Rothesay College for Boys for $30,000. Many other minor matters were considered, and on Friday the Synod adjourned to meet next year at Fredericton.

MEMORIALS, GIFTS, AND BEQUESTS

FOUR MEMORIAL GIFTS were placed in Trinity Church, Wethersfield, Conn., All Saints' Day: A brass dossal pole of Churchly design, given by the members of the Altar Guild; a handsome brass processional cross, in memory of Mary Elizabeth Strong, who was baptized in Trinity Church on All Saints' Day, 1888, the gift of her parents, Mr. and Mrs. Ellsworth Strong of Portland, Conn.; a massive brass eagle lectern by members of the Pratt family, in memory or James Timothy Pratt, his wife, and their children, Laura Louise Robbins and Frances Wendall; and a solid brass prayer desk, the gift of Mrs. Harry B. Strong, in memory of Susan Antoinette Meggatt and her children, in Paradise. These articles were all made by R. Geissler of New York.

ON ALL SAINTS' DAY, at St. Mary's, Castleton, S. I., N. Y. (the Rev. Francis L. Frost, Ph.D., rector), at the 11 o'clock service, there was consecrated a handsome reredos as a memorial to the late Mrs. Margaretta M. Diehl, a communicant of the parish, who died on January 20th last. The reredos, which is of quartered oak in a Gothic design to match the altar, is the work of the Colgate Art Glass Co. of New York. It was given by Mrs. Diehl's children, Mrs. Henry E. Wallace of New Brighton, S. I., Mrs. Edward Jungerich Smith, Philadelphia, Mrs. Susan D. Edson of New York, and Mr. William E. Diehl of Chicago.

AT THE mid-day celebration at Calvary Church, Sandusky, O., on All Saints' Day, the rector blessed a magnificent brass alms basin with miniature brass offertory basins to match, which were then used for the first time. These brasses were given by a few friends in loving memory of Dora Margarethe Peterson, who recently entered into life eternal. Miss Peterson was one of the first members of Calvary Chapter, Daughters of the King, and was for many years foremost among the active workers and devoted com-

municants of the parish. The brasses are the work of the Gorham Co., New York.

ST. THOMAS' MISSION, Barnesboro', diocese of Pittsburgh, has been the recipient from Mr. and Mrs. Thomas Barnes, in memory of their daughter, Miss Esther A. Barnes, of a brass altar cross, altar desk, service book, alms basin, and two collection plates. The gifts are of chaste design and excellent workmanship, and add greatly to the furnishings of the altar. On the same Sunday (October 4th) the priest-in-charge, the Rev. John Tilley, Jr., completed five years of service, during which time 207 have been baptized, and 97 confirmed.

IN THE CHAPEL of St. Paul's Church, Milwaukee, has been placed a stained glass window by Mr. and Mrs. W. F. Wesson in memory of their daughter Winifrede, who died March 14, 1888. The window, which consists of two lancets, has as subjects figures of St. Agnes and St. Ursula. The technical execution is of the best. The designer was H. E. Goodhue of Cambridge, Mass.

THROUGH THE DEATH of Mrs. Mary E. Eaton, widow of Mr. Page Eaton, Trinity Church, Woburn, Mass., receives a bequest of about $10,000, which was left by the late Robert Eaton of Woburn. When the latter died he left the money in the care of Mrs. Eaton to revert to the parish at her death, which lately occurred at Brookline.

AN ALTAR made of carved oak has been presented for use in the chapel of St. Matthew's Church, Eighteenth and Girard Avenue, Philadelphia (the Rev. C. C. Pierce, D.D., rector).) It is a memorial of the late Samuel A. Kensil, and was dedicated on the Feast of St. Simon and St. Jude.

A HANDSOME stained glass window depicting the Annunciation, from the Tiffany studios in New York, was dedicated on the Eve of All Saints' Day in St. James' Church, Twenty-second and Walnut Streets, Philadelphia, by the rector, the Rev. William C. Richardson, D.D. The window was presented by Mrs. J. Frailey Smith in memory of her daughter, Agnes M. Zimmerman.

PAROCHIAL AND OTHER IMPROVEMENTS.

THE CORNERSTONE of the Henrietta Brewer Memorial wing of St. Peter's Hospital, Helena, Mont., was laid on Tuesday, October 20th. The services of the day began with a celebration of the Holy Eucharist at 11 A. M., in St. Peter's Church. The Rev. F. R. Bateman was celebrant and the Rev. C. S. Blackiston of Butte preached the sermon. At 2:30 the Bishop laid the cornerstone of the building, and then, owing to the inclement weather, the service was held in St. Peter's Church. Addresses were made by the Bishop, the Rev. Sidney D. Hooker of Dillon, Mr. E. C. Day, junior warden and a member of the Council of the B. S. A., and Rev. J. F. McNamee, a Baptist minister. It was announced at this service that by the will of Mr. Jennison L. Perkins, one of Montana's early settlers, two-thirds of his estate, which is estimated to amount to $300,000, is to go to St. Peter's Hospital on the death of his wife, who receives the remaining third. It is believed that this will assure the prosperity of the hospital for all time to come, but as this bequest may not become available for some years, the present financial situation is unaffected. At 7:30 A. M. a missionary service was held in the church. Addresses were made by the Bishop, the Rev. C. E. Tuke of Billings, and the Rev. Floyd S. Mynard of Great Falls. The new memorial building will be one of the handsomest in the West. It is to be built of brick and finished in white stucco, with a red tiled roof. The cornerstone bears a plain Latin cross in relief, with the date.

A CHAPEL is being erected at Fort Defiance, Ariz., in memory of Miss Cornelia Jay, a pioneer in the work of the Woman's Auxiliary. The chapel is for the use of the Indians. The cost is estimated at $5,000, of which about three-fourths is in hand. The altar and its furnishings have been given and it is hoped that lectern, organ, choir stalls, pulpit, a bell for the tower, and font may be added. The chapel is on the grounds of the Hospital of the Good Shepherd. A great deal of the work is being done by Indians.

THE SUBSTANTIAL stone parish building, of Calvary Church, Sandusky, O., which once did duty as a church, has been completely renovated and redecorated within the past few months, and many modern improvements have been added to its equipment. The walls are now being hung with handsome portraits in massive frames of the founders and early benefactors of Calvary parish.

A HANDSOME pipe organ has just been installed in Christ Church, Streator, Ill.

A LARGE pipe organ of the latest design was placed last week in Grace Church, Richmond, Va.

NOTES OF THE WORK IN CUBA.

THE SPANISH MISSION at the Pro-Cathedral, Havana, is under the charge of the Rev. Esteban Morell. There are regular services every Sunday, with a weekly Celebration, with a large attendance at all the services.

THE CHURCH, under the direction of Chaplain W. W. Drander of the United States Army, has been making good progress at Cienfuegos. A building has been rented, a handsome altar and other church furniture made, and regular services are being held in the temporary chapel. There are already two Sunday schools in operation, and another is in contemplation.

A NUMBER of changes have recently occurred among the clergy. The Ven. C. M. Sturges, Archdeacon of Eastern Cuba, has been transferred from the charge of Cama-

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MILWAUKEE, WIS.

guey, Ceballos, Bartle, and La Gloria, to that of Sagua la Grande, where he will make his home, taking the place of Mr. Carroll, and the Rev. Charles E. Snavely, formerly of San Juan, Porto Rico, has assumed charge of Mr. Sturges' former work, with his home in the rectory in Camaguey. The Rev. J. M. Lopez-Guillen has been transferred from Guantanamo to Guanabacoa, a city near Havana, where he will hold regular services, also taking charge of the mission at Bacuranao and having duty in the Seminary; his place at Guantanamo has been taken by the Rev. C. B. Ackley, formerly a curate at St. Bartholomew's, New York. It is at Guantanamo that the fine new church is being built through the generosity of Mr. W. W. Frazer of Philadelphia. This church is rapidly approaching completion, and will compare most favorably with any in the United States.

MATRICULATION AT THE THEOLOGICAL SCHOOL, CAMBRIDGE, MASS.

THE ANNUAL matriculation service of the Episcopal Theological School was held in St. John's Chapel, Cambridge, Mass., on the afternoon of October 30th. Twenty-two men entered, the largest number in the history of the school to be matriculated at one time. The Rev. Hugh Birckhead, the successor to the Rev. Dr. Rainsford at St. George's, New York, made the principal address. Following the service the usual dinner was served in the refectory. Dean Hodges presided and he introduced the speakers, who included Bishop Lawrence, Mr. R. H. Dana of the Board of Trustees; Professor Henry S. Nash; Professor Platner, dean of the Andover Theological School; Professor Fosbroke of the Nashotah Theological Seminary; and Mr. Amos and Mr. Scott, undergraduates representing the senior and middle classes, respectively. The Rev. Dr. E. S. Rousmaniere of Providence, R. I., spoke for the alumni of the school.

ANNIVERSARY OF ST. THOMAS' CHURCH, PHILADELPHIA.

ST. THOMAS' CHURCH, on Twelfth Street, Philadelphia, the oldest African Episcopal Church in the United States and the fourth Episcopal church erected in Philadelphia, began the celebration of the 114th anniversary of its founding on All Saints' Day. The rector, the Rev. A. C. V. Cartier, and the Rev. Dr. Groton, Dean of the Philadelphia Divinity School, were the speakers, and special services were held each night throughout the week, Friday, November 6th, being observed as the birthday of the first rector, the Rev. Absalom Jones.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.
RICHARD H. NELSON, D.D., Bp. Coadj.

The Correct Title.

LAST WEEK'S issue of THE LIVING CHURCH, following an error made in the official programme, erroneously gave the title of a paper read by the Rev. John Cole McKim before the Archdeaconry of Ogdensburg. Mr. McKim's subject was "The Method of Intinction in the Administration of the Blessed Sacrament."

CHICAGO.

CHAS. P. ANDERSON, D.D., Bishop.

Twenty Years' Rectorate Celebrated at Evanston.

ALL SAINTS' DAY marked the twentieth anniversary of the present rectorship of St. Mark's Church Evanston, Ill., and the rector, the Rev. Arthur W. Little, D.D., L.H.D., repeated at the High Celebration the identical sermon he preached twenty years ago—his first sermon at St. Mark's.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Cathedral Endowment Association Assumes New Task—Personal.

THE Woman's Endowment Association of Christ Church Cathedral, Louisville, at the October quarterly meeting unanimously decided that hereafter all money should be raised by voluntary offerings and subscriptions. This Association was formed some years ago with the object of raising $50,000 for a permanent endowment of the Cathedral, which, owing to its location in the heart of the city, will eventually need support of this kind. An amount greater than this sum having now been raised, the Association has agreed to join forces with the Parish House Guild and work for a modern diocesan house which is a most pressing need; afterwards it will resume its original work of adding to the endowment fund.

THE WHOLE diocese is rejoicing with St. Andrew's parish, Louisville, in the return of the rector (the Rev. John K. Mason) apparently entirely restored to health and strength.

MONTANA.

L. R. BREWER, D.D., Bishop.

Location of the Newly Ordained Deacons.

AMONG the ordinations last week were mentioned those of James William Heyward, a former Congregational minister, and John Philip Anschutz, once a Lutheran minster, to the diaconate. The Rev. Mr Heyward is in charge of the missions at Sheridan, Pony, and Twin Bridges, and the Rev. Mr. Anshutz lives at White Sulphur Springs and has in charge half a dozen missions along the line of the new Milwaukee ralroad.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Daughters of the King Meet at Uniontown

THE OCTOBER meeting of the Local Assembly of the Daughters of the King took place on October 30th at St. Peter's Church, Uniontown. As many delegates, as well as officers of the Assembly, had to make the journey from Pittsburgh to Uniontown that morning, the opening service could not be

NICK-NAMED

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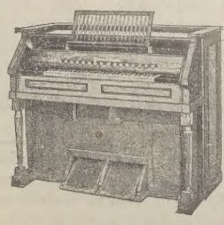

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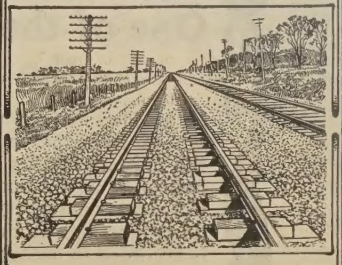

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held until 11:30. It consisted of a celebration of the Holy Communion, with an address by the rector of the parish, the Rev. F. W. Beekman. The afternoon was devoted to a general conference on work, with brief addresses by the Rev. Messrs. D. L. Ferris and J. R. Wightman of Pittsburgh.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

St. Ann's Parish Celebrates its Fiftieth Birthday.

THE CELEBRATION of the semi-centennial of St. Ann's parish, Nashville, was held on Sunday, October 25th, the Bishop preaching at both morning and evening services. Historical and reminiscent addresses were also made by Messrs. Edward E. Barthell, William F. Orr, Joseph O. Treanor and E. M. Fisher. Services were first held in a hall, from 1858 to 1860, the present church was built in 1882, and the rectory in 1890. The Rev. Mercer P. Logan, D.D., is the present rector.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Meeting of the Diocesan Woman's Auxiliary.

THE annual meeting of the Woman's Auxiliary of the diocese will be held in Trinity Church, Rochester, November 11th and 12th. Miss Irene P. Mann of Hirosaki, Japan, and Mr. John W. Wood of New York will address the meeting.

CANADA.

Diocesan Items from Our Sister Church.

Diocese of Toronto.

THE MISSION held in the Church of the Redeemer, Toronto, in the second week of October, was well attended. It was conducted by the Rev. E. J. Kennedy, who also gave a series of addresses to men only in St. James' Church, Toronto, during the same week.—ST. JOHN'S CHURCH, Cavan, was consecrated October 11th by Bishop Reeve.

Diocese of Saskatchewan.

SOME handsome gifts have been made to St. Augustine's Church, Rosthern, being a pulpit and prayer desk of carved oak.—THE Ven. Archdeacon Bogert was elected president of the Ottawa Clerical Guild at the October meeting.

Diocese of Quebec.

BISHOP DUNN has been holding confirmations in the eastern townships during the latter part of October. He dedicated the new church at Coaticooke on the 15th. On the 21st he presided at the public meeting of the Quebec Church Society.—THE REV. G. R. FOTHERGILL, missionary at work among the construction camps in the St. Maurice and Lake Edward district for the new Transcontinental railway, reports much interest shown by the men in the services.

Diocese of Ontario.

DEAN FARTHING gave an address at the concert given in St. Paul's schoolroom, Kingston, which was much appreciated.—A NEW and more convenient church is to be

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Diocese of Huron.

THE EDUCATIONAL work in connection with the Auxiliary was one of the subjects taken up at the semi-annual meeting of the diocesan board of the Woman's Auxiliary, which met this time in the parish of St. George's, Sarnia, October 7th. Bishop Williams gave an address at the evening meeting.

Diocese of Algoma.

THE PROSPECTS for a new church in the parish of All Saints', Burke's Falls, are brightening. The rector, Canon Allman, trusts that donations may be made for the purpose to enable the work to be commenced.

Diocese of Fredericton.

SPECIAL services marked the jubilee celebration of St. Paul's Church, Sackville, N. B., when the preacher was the Rev. R. W. Norwood of Springhill. St. Paul's Church was built during the rectorship of the Rev. T. De Wolf. Prior to the erection of the church the parish church was St. Ann's at West Sackville, having been erected in 1817 and 1818. Sackville parish has had but nine rectors.

THE MAGAZINES

THE OCTOBER 17th number of *The Literary Digest* contains an article on "Re-discovery of the Hitties," translated from *Allegemiene Lutherische Kirchenzeitung*, treating of the "finds" made at Boghaz-Keui, in Asia Minor, which have led to the identification of that city as the capital of the Hittites, so often mentioned in the earlier records of the Old Testament, but of whose history the sources have been provokingly silent. Winckler is quoted as saying that "the statements found on these tablets not only read exactly like Chronicles, but they really furnish us with a commentary on the Tel-el-Amarna letters, which come from the spheres of influence of Mitanni and Khatti, that is, from northern Syria. Not only are the same countries mentioned in both sources, but the same persons are described; and while in the letters of Tel-el-Amarna these persons tell their own story in their correspondence with the Egyptian sovereign, we, through the reports of the kings of Khatti, receive the confirmation and further explanation of the matters they report." For a long time the problem of the ethnological connection of the Hittites with other peoples, their centre of power, and historical importance, had vexed scholars. The historical accuracy and reliability of the Bible are again powerfully vindicated.

AN ENGLISH parish magazine, *The Sign*, is published by A. R. Mowbray & Co., London. It is a 24-page monthly Church magazine which sells for a half-penny (1 cent) and contains a choice and well-selected assortment of reading matter which will be appreciated by English Church people both old and young.

EDUCATIONAL

THE HAVANA THEOLOGICAL SEMINARY at Jesus del Monte, Cuba, reopened on November 1st, with a faculty of five professors: Messrs. Sharpe, Colmore, Steel, Morell, and Lopez-Guillen.

THE REV. W. E. DAKIN, rector of St. Paul's Church, Columbus, Miss., has been elected dean of the faculty of St. Mary's College, the diocesan school recently established at Vicksburg, Miss.

MEN seem neither to understand their riches nor their strength; of the former they think greater things than they should; of the latter much less. Self-reliance and self-denial will teach a man to drink out of his own cistern, and eat his own sweet bread, and learn and labor truly to get his living, and carefully to expend the good things committed to his trust.—*F. Bacon.*

DO YOU want to know the man against whom you have most reason to guard yourself? Your looking-glass will give you a very fair likeness of his face.—*Bishop Whateley.*

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Why do people who are leaving a parish cut off their support the instant that they leave, while those who are coming into a parish wait so long before they commence to give the parish their regular subscription and support?

Why does a dollar look so small when a man is treating a friend to refreshments and so large when he makes an offering to the Lord on Sunday?

Why will some people stop going to church because someone has slighted or ruffled them, and not stop attending the theatre for the same reason?

Answers to these questions will be gratefully received by the editor.—*Gethsemane Parish Visitor.*

THE FOLLOWING true incident furnishes a fine pointer for the worth of our Prayer Book system: A certain family had gotten the "miffs" about something in parish life or about the rector's sermon and they withdrew to attend the services of another congregation. While in the Mother Church the young lad of the family had been deeply impressed with the ritual and by the continual hearing of the Ten Commandments. Shortly after withdrawing from the old parish home the mother was pained and surprised to find her boy addicted to swearing, and she gave him a good maternal counseling. When she asked him if he did not know it was violating the Ten Commandments to use such language, she felt rebuked when he retorted: "Why, mamma, where we go to church now they don't have any commandments." She thought the matter over and now she is back in the Church again.—*The Church Helper.*

FIRST OR LAST! If God is not first, He is last. To choose anything with God is to set up an idol *with* Him, and He had said, "Thou shalt have none other gods but Me." . . . To choose anything wilfully which God wills not, is to dethrone God and to set up an idol in His stead. What is anyone's *God* but that from which he seeks his *good*? It seems to us strange when Darius forbade any prayers to be made for thirty days, save to himself. But what else do they, who hang upon the favor of men, who find their happiness in man's praise, who do wrong things to please man or for fear of man, or omit what is right in God's sight; what do they but make man their God, and, so far, fall under the curse of God? "Cursed be the man that trusteth in man, and maketh flesh his arm, and in his heart departeth from the Lord." We think it strange that men should have fallen down before stocks and stones, and worshipped "images made like unto corruptible man, and four-footed beasts, and creeping things." If a man covet, "covetousness," saith Holy Scripture, "is idolatry." . . . Whatsoever a man desireth out of God, apart from God, that is his god. If a man steal, what he steals is that from which he looks for contentment, or good; it is his god. If a man heaps up luxuries to himself, and his soul takes rest therein, they are his good; that is, his god.—*E. B. Pusey.*

COURTESY of temper, when it is used to veil the churlishness of deed, is but a knight's girdle around the breast of a base clown.—*Sel.*

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